

READINGS IN

MO TI

CHAPTERS XXVI - XXVIII

ON

THE WILL OF HEAVEN

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天
志
論

by
Gunnar Sjöholm



Lund 1982

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地 道 教 聖 王 墨 子



Chez Professor Wan Han-Sheng.
Taipe, juli, 1972.

To the memory of

萬子澄

WAN TZU - TENG

of Changsha, Taohualun and Tungping, Hunan, China

Motto.

"The greatest thing by far is to be a master of metaphor; it is the one thing that cannot be learnt from others; and it is also a sign of genius, since a good metaphor implies an intuitive perception of the similarity in the dissimilar."

(Aristotle, The poetics, W. Hamilton Fyfe, 1459 a, p. 91, The Loeb Classical Library. London: William Heineman, LTD, 1927). The paraphrase as above: Arieti, Silvano, Creativity, p. 136, New York, 1976.



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I. INTRODUCTION

1. Research materials and methods

Readings in Mo Ti, chapters 26-28 on the Will of Heaven, have, now in retrospect, been guided by certain ways of approach, in steps taken by stages:

1) The phonetical stage process, based on materials taken down from several Taipei student informers from Hopei, Shantung, Honan and Shansi, covering a greater part of the motistic writings. The Protocol (1976) has been deposited in the UB, Lund. The text used was taken from the Harvard-Yenching Institute Sinological Index Series, Supplement No.21, A Concordance to Mo Tzu, Tokio, 1961 (1931-47). From this Protocol was taken later on and after revision a set of romanized texts from Mo Ti, chapters 26-28 (1978) UB, Lund.

2) The lexicographical stage. A Vocabularium moticum, Formosae, was prepared (1977) to cover chapters 26-28 of Mo Ti. This vocabulary is mainly based on research reported in Bernhard Karlgren: Analytic Dictionary of Chinese and Sino-Japanese, Paris, 1923, and in Grammata Serica Recensa. Stockholm, 1957. Also used were a number of Dictionaries accounted for in the Bibliography, especially those with abbreviated titles. Pedagogically helpful were also Roget's Thesaurus, Garden City, New York, 1936 and E.Grinstead, English Index to the Chinese Classics, 1975, East Asian Institute, Copenhagen. This glossary with detailed crossreference has been deposited in the UB, Lund. For the convenience of the reader a Vocabularium moticum II, Londinii Gothorum, was prepared (1978). In this crossreferences to characters wherever these appear in the texts are not made. Instead the position of characters in the Harvard-Yenching text are indicated.

3) The translatory stage is represented by a Translation based on further investigations in texts by Pi Yüan, Sun I-jang and Chang Ch'un-yi and on enlarged lexicographic and grammatical studies applied to the texts. An asset was at this point of investigation Mo Ti translations by sinological scholars like Alfred Forke, Mei Yi-pao, Bernhard Karlgren, Chan Wing-tsit, Burton Watson, Helwig Schmidt - Glinzer and Toivo Koskikallio, the two first mentioned the foremost ones as judged by this particular writer.

4) The interpretative stage: While readings mentioned so far were of an analytical nature in regard to a critical evaluation of glosses and terms based on textual-contextual observations of lexicographical data related to approximative and correlated verbalizations in a resulting, still tentative translation, the case of interpretation asked for a closer reading of a systematic nature. The demand presented itself as a consequence of the endeavour to

organize the "contents" by a Thematic composition with Compositional components. The common title for each of the three chapters 26-28 in Mo Ti was itself considered an interpretative statement about the contents of the textual material, namely: The will of Heaven. The question was made: How did this match varying types of style and rendering in the texts and how could the whole body of renderings in chapters 26-28 be further organized?

The method applied can be described as a distribution of compositional themes along with the constantly repeated *lectio continua* (a basso obstinato), allowed to function within a principle of responsiveness of the text. Tried on the compositions formulated the compositional components were expected to verify the interpretation. If this did not work, the formulation of the suggested composition had to be remodelled. The capacity of the particular thematic compositions were tested on the textual material by the question: How do these organize the readings resulting in consistent and coherent units of meaningful speech? The final and initial particles and just as much the punctuation system in the text have been observed as important indicators of ways to demarcate compositional themes. The typographic directives by commentators have worked in this same direction to solve the distributive problem of dividing up the contents in compositional themes and components.

By the constant attention paid to the graphic element in Chinese radicals (Karlsgren: Significs), certain technical interpretative terms have got their qualifications, foremost the terms "verbalization" and "metaphor". They function as consistently used verbal tools to indicate the "distance" between "adequate, full description or definition" and the subject-matters involved. On the other side verbalizations and metaphoric terms are still held to carry an apophthegmatic capacity for "closing and fitting in" to the "names and actualities" they describe. This is also the case with verbalizations of a negative character. This "capax infiniti"-aspect is in fact a working hypothesis or even a presupposition for the interpretation of motistic verbalizations about experience and knowledge facing t'ien, Heaven. The verification of this is discussed topically as thematic composition and compositional components are presented. With the type of literature at hand the interpretative method cannot but seriously try considerations as above. The "language field" spreads itself as a MAWF, a "Metaphorical Associative Word field" in these motistic particular chapters translated. To support this outlook there are Chinese graphs for methodological terms like "compare, match, tally, measure, diagnose." The evaluative theoretical study of graphs has been thoroughly studied by Oswald Sirén in: The Chinese on the art of painting (with Liu Tao-ch'un,

Kuo Jo-hsü, Han Cho and Teng Ch'un), Peiping, 1966. The related theoretical observations have been critically applied on the graphic elements in the motistic texts. Here lies the key to the bolt of the lock (chin. radical 214, yüe and derivatives), i.e. the general tendency or habitus of this thesis.

Thus conditioned the investigation is bound to deal with leading verbalizations from the very outset traceable to the title: The Will of Heaven. The terminological language samples are dominated by the cardinal gloss t'ien, Heaven, qualified by a set of foremost as some would say "religious" terms like "relative knowledge", ritual, sacrifice, prayer, reverence. But in the context such "classifiers" are interlocked or interlaced, as in patterns for weaving or devises for interlaced arcades - cf Chinese graphs for nets - , with other "classifiers" like graphs for tao, will, purpose, counsel, righteousness, love, non-partiality, necessity, obedience, order-disorder, beautifully, the use of standards and tools, threefold levels of attention and direction, pattern, model, rule, administration, law etc., while the surmounting aspect is taken from verbalizations on t'ien, Heaven. It is eventually natural to venture an interpretative account of the "religiously typical" for Mo Ti and his school based on the chosen textual material. It goes without saying that to demonstrate this or any other statement in this thesis the textual basis must be broadened to include all works by Mo Ti. One more reason motivates the particular interest taken in the "religious" aspect. A statement has been made in an earlier study by the author: The concept of love in mehistic philosophy, (1941), that from the point of view of systematizing capacity the concept of t'ien, Heaven, as an "undefined basic value" is functionally superior to the concept of love. With the introduction of the term "verbalization" such a statement should be reformulated. To say "undefined" is to say too little. Metaphoric language and graphic representation must be accounted for.

As it stands this study might be considered a minor contribution to the constant research of the "101 philosophers" and their scattered colleagues the world over - Western minds included - on the theme "Correction of names, considering actualities, things and human relations", this time with the dominant aspect taken from the working counsels of t'ien, traced in the disorders and orders of the world and focused on "relative" cultic knowledge and experience, carried by the eager voice of Mo Ti, the same about whom one of the enlightened listeners said, i.e. Chuang Tzu in the XXXIII:rd chapter of the Empire: "Nevertheless, Mo Tzu was truly one of the best men in the world. What he could not attain he would not cease to seek, even though it meant

debility and weariness to himself. Ah! What a genius he was." (Cf Porter, L.C., Aids, p.45).

2. The course of study

From a public point of view the course of study in writing this thesis has no interest. But the "apprenticeship" involves also the Masters. The elementary and local study of the Chinese language at Taohualun and Tungping, Hunan, was in this particular case tested in four examinations, (1934-40). The texts were chosen from textbooks used by Chinese Language Schools, from The Old and New Testament Holy Classic and the Four Books. The non-present Masters and commentators were F.W.Baller, J.J.Brandt, J.Legge, F.S.Couvreur, A.Forke, Y.L.Fung, H.A.Giles, B.Karlgren, R.H.Matthews, W.E.Soothill, L.Wieger. The actual Master, in persona, was the Hunanese Wan Tzu-teng. These studies resulted eventually in a thesis on Mo Ti, (Lund, 1941). - For the second stage, the terminological directives were taken from studies in Berkeley, Cal. (1948) with Peter Boodberg, Ferdinand Lessing, Chao Yuen Ren, Chen Shih-hsiang, Tang Yung T. and a colleague, Mike Rogers. (Subjects: Bernhard Laufer, Sino-Iranica-themes, Nan-Pei and Liao dynastic history, Buddhist history, Ch'ü Yüan, T'ang poetry, Lun Heng, Shī Shuo Hsin Yü, Phonetics. Four papers were delivered). This gave a background for studies in Shekow, Hupeh and Taofongshan, Hong Kong on Chinese theological terminology, which in the years 1948-52 resulted in the translation of some leading works of the Twenties produced within the University of Lund Theological Faculty (cf On Lutheran theological literature in China, Hong Kong, 1952). - The third stage in the course of study, the interpretative, meant a pursuit of research, this time in Lund (1959-62) and Hong Kong-Taiwan (1970-72, 1975), in an extended field of motistic textual material. Earlier studies need a test by bringing in new critical aspects. The Mo Ti-study continues fortunately to attract the interest of outstanding scholars like J.Ch'ao, C.Y.Chang, W.A.C.H. Dobson, A.C.Graham, Kao Heng, T.Koskikallio, J.Needham, H.Schmidt-Glinzer, T'ang Chie-fu, B.Watson, Wing-Tsit Chan a.o. from the fifties up to the present time.

3. Acknowledgements

Many names have been recorded in this Introduction. This has not been done for purely historical reasons. The author gets by this an opportunity publicly to appreciate the labours of others for the good also of this thesis. The same goes for several teachers and colleagues in mainly Chinese, American and Scandinavian institutions, too many to mention by name. I cannot fail to remember Lectores at the Public Latin High School for boys, Stockholm, South:

The cartographer and teacher in geography, Nils Rönholm, doctores Nils Lundqvist, Johan Bergman and Rudolf Piil, the last named teaching inspiring elective courses in the history of (Western) philosophy. Their educational standards became in fact guiding ideals, which could be translated to fit changed circumstances among Chinese students and scholars. These standards were not too rigid to exclude the possibility of an open attitude towards other types of educational intercourse effectuated by Eastern methods of instruction and learning. The following period of study at the Theological School of Lund, in the twenties, by some considered a "golden age", brought generously the tools and materials for advanced research, in a cross-scientific sense, a gratefully accepted *conditio sine qua non* for any type of working out of a thesis. The preparation for examinations in philosophy taught by Professor Hans Larsson meant to many the beginning of lifelong efforts properly to handle the keys in professions of applied sciences. Professor Edvard Lehmann, teaching "History of religion, theological Encyclopedics and Prenotions" opened with a touch of Danish genius "the field", religion spread in "omnia regna mundi", to be further systematized in "theology proper" by Professor Anders Nygren and his distinguished colleagues. With the change of scene the Chinese Wan Tzu-teng took the at times unrewarding task to unlock and gradually open the moon-gate and walled garden of wisdom, by means of graph and sound. My thanks to him cannot find the form for adequate expression. The Kiangsi secretary and friend, Wan Hua-ch'ing, has a great share in these thanks felt. In comparison, to move in the Postgraduate seminars of Professors Peter Boodberg, Ferdinand Lessing and their Chinese colleagues from Changsha and Peking meant a passage from the garden to the nearby trees in the forest of effortless insight. This was favourable to the efforts made in a new environment to interpret and translate even sublime systematical and liturgical strange terms. Later on after having tried Dalecarlian and Korean roads this writer had the opportunity to take part in teaching Chinese history of philosophy at the Institute of Oriental languages, (Dpt for Far-Eastern studies 1959-62) in Lund, a flourishing School founded by the Licentiate doctor Olov Bertil Anderson of the Warmland nation. This meant a provision of a working climate, which I gratefully acknowledge, including in this the pleasure of being a neighbour to the Dpt for semitic languages. During a Finnish period of service (1962-70) I had the benefit of advice from Professores Helmer Ringgren and Pierre Naert. The move over to Taiwan meant an arrival in medias res under the guidance of the President doctor Chang Chi-yun. From the point of view of verifying experience I am greatly indebted to the enlightened Chinese partakers in dialogues located to the Houses of Friendship in Kowloon and Taipei, led by the former Buddhist monks Chu Tao-ch'ing, Ch'en Tao-hsien and Ho Tao-chao.

Actually my first thanks go to Professor Sven S.Hartman, without whom this investigation never would have been publicly presented. He has also given me the opportunity to be a co-worker in his stimulating Post graduate seminar. I thank its learned and indulgent members for the fellowship and several valuable suggestions. During the period of considerable time spent to adjust the manus for printing I have drawn an inestimable benefit from the criticism, skill and artistry of several persons. Professor Birger A.Pearson of the University of California Scandinavian Study Center at Lund University has revised the English of the manus. Professor Göran Malmqvist, Stockholm, made a close investigation of translations and comments. Mrs Kazuyo Lundström, Toyoda-Lund, reproduced in writing the Chinese sources reported in the Bibliography. These were transliterated and translated. The Bibliography was alphabetized, set up in its final shape and typed by her. The vocabulary in *Vocabularium moticum*, II, was drawn by Mrs Lois Sjöholm to improve the manuscript version. As a typographical preliminary the Chinese characters of the entire manuscript were drawn by Mrs Keiko Kockum, Tokyo-Lund. Mrs Siw Axenholt, Bjärred, made the type-writing in toto. I am indebted to Dr. Antoon Geels and Dep.secretary Birgit Ödvall as informants about typographical techniques.

Finally, I feel bound to express my thanks for helpful advices from the side of Staff members of the Faculty Institutions and the Libraries in Lund and abroad, foremost those in Rome.

II. MO TI, CHAPTERS 26-28, ON THE WILL OF HEAVEN, GENERAL SURVEY

CHAPTER 26

1.1 The glosses of the title headlines in chapters 26, 27, 28, Mo Ti t'ien chi'

A. Mo Ti, Vita Micii

- a. Mo, surname, "Human figure with face and body covered with spots (war-paint?)", a name of dishonour
- b. Mo, mo k'e, "a literary man", a name of honour
- c. Mo, "black, a non-Chinese"

B. Ti, personal name

- a. A general name for peoples of the Hun tribe, "Northern barbarians".
- b. The name of a feudal state near Gobi
- c. Family name of Mo Ti, his second name supposed to be Wu, "raven"

1.2 T'ien chi', "Will of Heaven"

A. Cf chapter 49: tsun t'ien, "to revere Heaven" (+ note a and note b)

B. Cf also the opposite to A in chapter 49: yin p'i wu li, "if the country is insolent and without propriety"

- a. yin, "licentious"
- b. p'i, "mean"
- c. wu li, "without sacrificial ceremony or decorum" (+ note on the verbalized meaning of "religious" language)

C. T'ien chi', textual history

D. T'ien chi', etymology and textual correlation, the *tei she*-method

- a. t'ien: jen, ta, t'ien, "man, great, heaven" (+ the relative case in note)
- b. chi', the "heart-signific" in chi', the "diagnostic method"
- c. How do the two words t'ien and chi' "match" each other?

2. On understanding small matters but not larger issues

A. ta -hsiao, "great - small", in a household and in an administrative setting

- B. chi', "to know", argumentative effects, intuitive assurance
- C. te tsui, "to offend", its consequences, call to awareness
- D. On possible and impossible under the discerning eye of Heaven
 - a. "one can't but", the constant obligation
 - b. The positive case of "ability", k'o
 - c. The negative case of "ability", pu k'o
 - d. wu, by which "locality, an abode to stay" is denied to an offender
 - x. wu, "not exist"
 - y. wu so, "no place"
 - e. The sun in the sky, the "eye" of Heaven, the "sight-metaphor"
 - f. "He certainly clearly discerns what (goes on)"
 - x. pi, "necessity, to be certain, sure, must"
 - y. chien, "to see, appear, conspicuous, manifest, cause to appear"

(Excuse on "human relationships")

3. The presence of Heaven

The consequences for the people when confronted with its own desires and fears

- A. The desire and the detestations of Heaven, yü, "wish, desire"
- B. Chapter 47 on yi, "righteousness"
 - a. Nothing is so valuable as yi, "righteousness"
 - b. Yi, "to do what is necessary in a situation"
 - c. It is right to accept cheng shan, "a good cause"
 - d. li, "beneficial" contra hai, "harmful"
 - e. "economy in speech"
 - f. jen, "magnanimity"
 - g. Mere definition does not guarantee "knowledge"
 - h. One must be able to judge on one's own motivations
 - i. yen, "the use of mouth and tongue", they "carry" the dimensions of "greater issues"
- C. Human desire and fear
 - a. shih, "poured forth, blissful drops of rain from heaven", used as a classifier for words referring to worship and the supernatural (Karlgrén) fu, "prosperity"
 - b. lu, "blessing, prosperity"
 - c. ho and shuei, "calamity and evil forces"

- d. shuai, "to direct" (people, making them serve and follow "righteousness")
- D. An enlarged knowledge about the consequences for the people with the desires and detestations of Heaven in view
- a. The realm of "righteousness" is wide
 - b. sheng contra si', "life contra death"
 - c. fu contra p'in, "plenty contra poverty"
 - d. chi', "good government contra disorder"
4. The meaning of righteousness of Heaven
- A. The rule by authority runs from above, but Heaven rules the Son of Heaven
- a. cheng, "government, rule, law, manage"
- B. How the significance of cheng also expresses itself in the traditional sacrifices
- a. The Sage Kings
 - b. chie, "liturgical purity"
 - c. Two terms for "sacrifice", tsi and si'
 - d. Ti, Shangti, Souls and Spirits
 - x. Shangti
 - y. kuei, shen, "Souls, Spirits"
 - e. er, "beyond the sacrifices to Shangti etc." is "the seeking for and prayer to Heaven"
 - f. fu, "blessing, fulness, abundance, happiness,..."
5. The very will of Heaven
- A. Obedience and disobedience to the very will of Heaven related to the prime glosses: t'ien yi, ai, li, shang contra wu, hai, fa =the very will of Heaven, love, gain, reward and hatred, loss, punishment
- a. t'ien yi, "the very will of Heaven"
 - b. tang and shun, fan, "obligation and obedience contra turn against"
 - c. two types of action and their consequences, "reward and punishment"
 - d. ai and hsiang li, "love and mutual gain"
 - e. The attitude of disobedience and non-obligation towards Heaven is also manifest in two kinds of action resulting in:
 - x. hsiang wu, "mutual hatred"
 - y. hsiang hai, "mutual injuries"

- B. Exemplifications in history of necessary "rewards and punishments"
 - a. The deeds and rewards of the Sage Kings
 - b. The deeds and punishments of the Vicious Kings

6. The love of Heaven

- A. The mutual love of Heaven and the multitudes
 - a. ming, "the enlightenment"
 - b. yu, "the protection"
 - c. shi', "eat, drink, consume, food.... feed"
 - d. sacrifices
 - e. hsiang ai, "reciprocal love"
- B. The love of Heaven in the case of one innocent man murdered
 - a. An innocent man, wu ku, "without guilt"

7. To follow the counsel of Heaven

- A. The effects on the multitudes conditioned by applied standards of righteousness
 - a. yi cheng, "rule by righteousness"
- B. The effects on the multitudes conditioned by applied standards of force
 - a. li cheng, "rule by force"
- 8. The art of applying measures, The standard of the will of Heaven, the pair of compasses and the square in comparison
 - A. kuei, k'u and tu, "the compass, the square and the measure"

CHAPTER 27

1. Heaven as the origin of righteousness

- A. A matter for examination
 - a. ch'a, "to examine"
 - b. Mo Ti, chapter 11 on the will of Heaven and original human character

- c. Righteousness and shan cheng, "good government"
 - d. As the government depends on "wisdom and eminence" to be "good government", the question is raised about the origin of these virtues. The answer is: Heaven. Thus the examination cannot bypass "cultic" participation.
- B. An insight about the relation "Heaven - Son of Heaven" is important for the examination
- a. In the matter of reward and punishment the Son of Heaven is not an equal to Heaven.
 - b. In sickness, under the power of calamity and evil the Son of Heaven must seek the help from Heaven by chai, "purifications", kie, "abstinence", mu, "liturgical preparedness".
- C. The testimony of the classical documents about the Tao
- a. tao, "the way"
 - b. The Ode Shih Ching
 - c. che, "perspication", wei, "guiding principle", lin, "approach"
 - d. "I do not know whether there is something even more honourable and wise than Heaven".
 - e. pen, "root, origin"
2. What the will of Heaven does not suffer and what it advances
- A. Disorder and order
- a. occupations and services which "work" towards "mutuality"
 - b. relations wai, "outside the country" and nei, "within the country"
 - c. "human relationships and attitudes" chún, chen, shang, hia, hui, chung, fu, tsi", ti, hsiung, tsi", hiao
 - d. ku tse, "cause and consequence"
 - e. The purposes of Heaven qualified: feng, "to present, to serve", kuang, "intense light (sound)"
 - f. What the purposes of Heaven "work": Orderliness, harmony, wealth, sufficiency, justice by law, comfort, no grief
- B. The identity of the proceedings in government action on all levels when related to the will of Heaven and advanced by Heaven
- C. The dire consequences if human desire does not conform with the desire of Heaven
- a. pu wei er wei, "effectiveness by non-action"
 - b. the role played by the "yin-yang-factors" according to Mo Ti
 - c. Data of the Calender

- D. The foreboding of impending evil in the case of love from Heaven getting no response
 - a. "Heaven provides a safe path for all and everything to advance the progress of all" , even "the tip of a hair", mo
 - b. But there is no pao, "response". This is ominous.
- 3. The generous love of Heaven to all people and the blind thanklessness in no response
- A. In such contradiction an evil foreboding remains
 - a. The mo, "seriatim" and the chi', "timeliness" signify the operations of Heaven
 - b. glosses counted to describe the methods, means and results used by Heaven make the figures 2-4-2
 - c. The "ecological spread-out", the po, is the basis for all kinds of "occupations and for governmental administration"
 - d. The will of Heaven "actualized" and man as the "receiver"
 - e. The illustrative story about a man and his son
- 4. A. Outstanding historical examples of men with "heavenly nature" and of men disposed by "malevolence towards Heaven"
 - a. The five rulers of the "Legendary period of Chinese history"
 - b. chien, "keeping all together" and pu p ie, "non-partiality"
 - c. t'ien te, "heavenly power" as a virtue of the Five rulers
 - d. how to establish historical "fame" , ch'uan, "tradition"
 - e. A paginal note about an Ode in Shi' ching
 - f. huai, "love" within the frame of cultic piety
 - h. t'ien and ti, "Heaven and the Supreme ruler" in Mo Ti's mind
- B. Cf second part of A
 - a. The Usurper kings of the Three dynasties
 - b. Offenders, sufferers and evildoings, 6 x 6 x 6
 - c. Wickedness functions like virtue on three levels: Heaven, Souls and men
 - d. Discussion about these three levels
 - e. t'ien tsei, "malevolence towards Heaven"
 - f. mei ming, ch'ou ming. "beautiful and ugly names", defamation
 - g. A quotation from the Great Declaration of Shu ching

5. The mastership in using tools to measure and evaluate the round, the square and the good in public behaviour and action
- A. The method to distinguish black and white in matters of great consequence
 - a. jeo t'ien, "being enriched by Heaven"
 - b. tzu jan and wen, "spontaneous, natural and civilized, formal"
 - c. liang, "to measure"
 - d. The mastership: Evaluate, estimate, look-view and to talk after thinking
 - e. Mo Ti's educational program
 - f. The criterion for "good or bad" is the very will of Heaven
- B. The reasoning in A, extended
 - a. chung, "the right application of standards"
 - b. contradictions between "names and actualities"
 - c. fen, "to divide" things and issues and then to distinguish "black from white" and among people as well
 - d. An enlarged meaning of "examine"

CHAPTER 28

1. Take warning, be careful

- A. The strongest awareness is called for when the "great issue", the unavoidable presence of Heaven, is made actual. If not, real causes for "disorder" shall never be known. - When conflicts are not handled with reference to the "great issue", a perspective of "nowhere to go" opens
 - a. The matter of disorder interpreted from the point of view of "Identification with the superior", chapters xi-xiii
 - b. The broken tie-up with the purposes of Heaven
 - c. An offender as a fugitive from effects of disloyalty etc. finds that wu so yi, "there is no such thing as a place" for him to hide. This is owing to the fact that he touches the limits of a new dimension, the ki: "the extreme limit"

2. The function of righteousness as an ultimate standard rests on the approval and disapproval of Heaven

- A. Heaven desires righteousness and hates non-righteousness
 - a. cheng, "government, law and administration", a new term of a wider capacity
 - b. further discussion on the meaning of "desire and hate" in the heart of Heaven related to the term cheng

- c. the distinction between ts'i', "to have a position in society" and chi, "self" = "be in a position to create rules and standards". Heaven, not the Son of Heaven, gives these standards.
3. The dealings of Heaven with the Son of Heaven in rewards and punishments and the fact that Heaven provides for the sacrificial offerings make manifest the greater honour and eminence of Heaven
- A. Heaven is great in his insight and righteousness. Examples.
 - a. The Son of Heaven can be considered a "wrongdoer" in matters of shan, "correct in treating the people well" and kuo, "as a transgressor by being excessive in wry speech and manners"
 - b. A terminology to describe how it is within the movement of change of time and untimeliness that the relation between Heaven and the Son of Heaven occurs
 - c. The concept of wu as "qualified nothingness"
 - d. The tao, a movement which never rests
 - e. The cultic aspect breaks the "positional difference in society", the superiors and subordinates
 - f. The "positions and standards" are given by t'ien
 - g. The unique relation of Heaven and the people as the "people" is the testing ground, where good and evil administration "actualizes" itself
4. A. How obedience to the will of Heaven functions as impartiality and love in matters of livelihood, ritual and justice with Heaven as the very model
 - a. The function of chien. "unification with the exclusion of none and nothing"
 - b. Obedience, impartiality, means of survival, cultus, in a unit
 - c. The universality of the "actualities" of impartiality, food and cultus
 - d. The kua, "fruit, result, effect" is pu tsi', "not from (them)", not from anybody but from t'ien, Heaven. Thus "piety" is present not only in cultic life, but also in public obedience, contemporaneously
 - e. A prophile given to the "frontier tribes" from a cultic point of view; uan, ling, ku and i
 - f. With the "foreigners" still in mind Mo Ti adds some terms within the realm of ritual: kong, "reverent", rituals concerned with "mountains and streams and rivers"
 - g. That terms indicate different literary traditions
 - h. The metaphor: "Heaven receives and is pleased with the sacrificial gifts" as a token of love. Thus obedience and love combine

- B. The love of Heaven for the "hundred families by their names" does not confine itself to just this
 - a. The case of justice in the case of one man being murdered though he was innocent
 - b. pu hsiang, the "negation of felicity" to the evildoer
 - c. Mo Ti's attitude to ming, "fate"
- 5. The love of Heaven is generous and as such distinctive
 - A. Goodness being rewarded in the time of the Sage Kings
 - a. Generous and "distinctive" love are not contradictory
 - b. hou and pie, "generous and separate" love
 - c. the virtue of the Sages to yi, "change" the minds of even pao, "evil" people
 - d. the terms sheng jen, "sages" and hien, "worthy and wise"
 - B. The same matters at the time of the "Wicked kings"
 - a. A period of wu and hatred, resulting in tsei, "harm"
 - b. the power of turning the minds of all from cultic piety into kou, "disgrace"
 - c. the punishment for this hits first of all the family, causing it to "dispers and divide" and
 - d. then the nation, to scatter, "drown" and die: san, mie and wang
 - e. the loss of the she, "spirit-pole" meant that they could not relate themselves ritually to the "soil", the counterpart of heaven, the sky
 - f. the cultic relation, a "proper relation"
 - g. the judging voice of the people, jointly to revile bad kings, huei, "pray against"
 - h. a vocabulary of pen, "ardent" names for infamy
- 6. The case of righteousness as an obedience to the very will of Heaven, related to applied righteousness
 - A. The standards of impartiality and partiality involved
 - a. chien and p ie, "impartiality and partiality"
 - b. a for Mo Ti seemingly self-evident term, tao, "a principle or (here)doctrinal basis"
 - B. Applied righteousness as a tool for impartiality
 - a. the important term siang, "mutuality"
 - b. on orthodoxy and heterodoxy
 - c. the 7 x 7 x 7 types of attitudes in society covering all men

- d. the "tools" used by evildoers on those who suffer
 - e. sheng chi', "penetrating, perfect in understanding", surpassing mere knowledge
 - f. vicious dispositions and cardinal virtues "systematized"
 - g. Mo Ti's sensitivity to the complexities of the "actualities" of his time, the Warring States
- C. Applied force as a tool for partiality
- a. the reverse of B., to which reference is made
 - b. T'ien tsei, "injury to all, calling for the disfavour of Heaven"
7. The establishment of Heaven as a thus called ruling model and law of righteousness is like the compass and square in their capacities
- A. What "standards" have in common
- a. The key-term fa, "method, law, rule"
 - b. Pedagogical aspects of Mo Ti
8. An evaluation of those eliminating righteousness
- A. The vanity of a great lord as he attacks a smaller country
- a. k'uan, "broad" boastfulness
- B. An epic on the miseries of war
- a. Terminology of strategy and tactics
 - b. The art of besieging, terms in Mo Ti, chapters 52-61
 - c. Warfare intra muros, the loot and the prisoners
- C. The mistaken contemporary approval of false greatness
- a. Reporting achievements, kao, "inform"
 - b. Three methods of assault: kung, fu, sha, three objects for attack: The country, the army and so and so many people
 - c. Three tributes of fear and flattery: Furs, silk and food
- D. How historical records describe unrighteous wars as splendid accomplishments
- a. Records of bamboo and silk to be stored in ts'ang, fu and k'u, "archive, treasury and magazine"
 - b. shi', "look to see the meaning"

9. To punish smaller crimes and not to punish the great crimes, but to call this righteous
 - A. When individual crimes, greater or smaller, are committed, they are punished, but when made on a larger scale by feudal princes, such crimes are not called crimes but righteous actions
 - a. Terms for different kinds of stealing, transgression and loot taken
10. To form judgements like making blackness white and sweetness bitter as one is unable to distinguish right from wrong
 - A. "This is all to make us confused about what is righteous"
 - a. pien, "distinguish"
 - b. Verbalizations "carry symbolic values"
 - c. What is said about "names and actualities" has to be compared. Only then one can find out the difference, right and wrong
11. A plea for taking the will of Heaven as ruling model and law
 - A. The establishment of the will of Heaven as ruling model
 - a. chi', "to set, arrange"
 - b. The distinction between the term for Heaven and the presence of Heaven in his agencies
 - c. Ti, Shangti and t'ien interpreted on the base of a quotation from Ta Ya
 - d. The terms ti and t'ien discussed
 - e. Associations to taoist preferences in matters of genre and style of speech
 - f. chung and shi', "real and sincere concern"
 - g. A last "surprise" in the MAWF of Mo Ti: ching, "warp, norm, law", a matter of "weaving", work at the loom as a tool
 - (pn., The general survey is mainly based on the romanized glosses of the Mo Ti Index vocabulary. For the Chinese characters cf Commentary).

III. TEXTUAL BASIS, pages I - X

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Supplement No.21
A Concordance to
Mo Tzū

引 得

特 刊 第 二 十 一 號

墨 子 引 得

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東 方 學 研 究 日 本 委 員 會

一 九 六 一 年 六 月 再 印

東 京 都 文 京 區 上 富 士 前 町 一 四 七

東 洋 文 庫 內

子之法。不失死生之利者此也。故子墨子言曰。今天下之士君子。中請¹將欲爲仁義。求爲上士。上欲中聖王之道。下欲中國家百姓之利。故當若節喪之爲政而不可不察此者²也。

天志上第二十六

子墨子言曰。今天下之士君子知小而不知大。何以知之。以其處家者知之。若處家得罪於家長。猶有鄰家所避逃之。然且親戚兄弟所知識共³相儆戒。皆曰。不可不戒矣。不可不慎矣。惡有處家而得罪於家長而可爲也。非獨處家者爲然。雖處國亦然。處國得罪於國君。猶有鄰國所避逃之。然且親戚兄弟所知識共相儆戒。皆曰。不可不戒矣。不可不慎矣。雖亦有處國得罪於國君而可爲也。此有所避逃之者也。相儆戒猶若此其厚。況無所避逃之者。相儆戒豈不愈厚然後可哉。且語言有之曰。焉而晏日⁴焉而得罪。將惡避逃之。曰。無所避逃之。夫天不可爲林谷幽門無人。明必見之。然而天下之士⁵君子之於⁶天也。忽然不知以相儆戒。此我所以知天下士君子知小而不知大也。然則天亦何欲何惡。天欲義而惡不義。然則率天下之百姓以從事於義。則我乃爲天⁷之所欲也。我爲天⁸之所欲。天亦爲我⁹所欲。然則我何欲何惡。我欲福祿而惡禍崇。若我不爲天¹⁰之所欲。而爲天¹¹之所不欲。然則我率天下之百姓以從事於禍崇中也。然則何以¹²知天之欲義而惡不義。曰。天下有義則生。無義則死。有義則富。無義則貧。有義則治。無義則亂。然則天欲其生而惡其死。欲其富而惡其貧。欲其治而惡其亂。此我¹³所以知天欲義而惡不義也。曰。且夫義者政也。無從下之政上。必從上之政下。是故庶人竭力從事。未得次¹⁴己而爲政。有士政之。士竭力從事。未得次己而爲政。有將軍大夫政之。將軍大夫竭力從事。未得次己而爲政。有三公諸侯政之。三公諸侯竭力聽治。未得次己而爲政。有天子政之。天子未得次己而爲政。有天子政之。天子爲政於三公諸侯士庶人。天下之士君子固明知。天之爲政於天子。天下百姓未得

1. 請一作謂又作諫。

2. 此者一作者比。

3. 共一作其。

4. 日一作曰。

5. 一無士字。

6. 一無之於二字。

7. 一無我字。

8. 一無以上二句。

9. 一無以字。

10. 我一作義。

11. 次一作恣。

之明知也。故昔三代聖王禹湯文武。欲以天之爲政於天子。明說天下之百姓。故莫不犧牛羊。象犬豕。潔爲粢¹盛酒醴。以祭祀上帝鬼神而求祈福於天。我未嘗聞天下之所求祈福於天子者也。我所以知天之爲政於天子者也。故天子者。天下之窮貴也。天下之窮富也。故於²富且貴者。當天意而不可不順。順天意者。兼相愛。交相利。必得賞。反天意者。別相惡。交相賊。必得罰。然則是誰順天意而得賞者。誰反天意而得罰者。子墨子言曰。昔三代聖王禹湯文武。此順天意而得賞也。昔三代之暴王桀紂幽厲。此反天意而得罰者也。然則禹湯文武其得賞何以也。子墨子言曰。其事上尊天中事鬼神。下愛人。故天意曰。此之我所愛兼而愛之。我所利兼而利之。愛人者此爲博焉。利人者此爲厚焉。故使貴爲天子。富有天下。業萬世子孫。傳稱其善。方施天下。至今稱之。謂之聖王。然則桀紂幽厲得其罰何以也。子墨子言曰。其事上誦天。中詬³鬼。下賊⁴人。故天意曰。此之我所愛別而惡之。我所利交而賊之。惡人者此爲之博也。賤人者此爲之厚也。故使不得終其壽。不歿⁵其世。至今毀之。謂之暴王。然則何以知天之愛天下之百姓。以其兼而明之。何以知其兼而明之。以其兼而有之。何以知其兼而有之。以其兼而食焉。何以知其兼而食焉。四海之內。粒食之民。莫不犧牛羊。象犬豕。潔爲粢盛酒醴。以祭祀於上帝鬼神。天有邑⁶人。何用弗愛也。且吾言殺一不辜者。必有一不祥。殺不辜者誰也。則人也。予之不祥者誰也。則天也。若以天爲不愛天下之百姓。則何故以人與人相殺。而天子之不祥。此我⁷所以知天之愛天下之百姓也。順天意者。義政也。反天意者。力政也。然義政⁸將奈何哉。子墨子言曰。處大國不攻小國。處大家不篡小家。強者不劫弱。貴者不傲賤。多詐者不欺愚。此必上利於天。中利於鬼。下利於人。三利無所不利。故舉天下美名加之。謂之聖王。力政者則與此異。言非此。行反此。猶倖⁹馳也。處大國攻小國。處大家篡小家。強者劫弱。貴者傲賤。多詐欺愚。此上不利於天。中不利於鬼。下不利於人。三不利無所利。故舉天下惡名加之。謂之暴王。子墨子言曰。我有天志。譬若輪人之有規。匠人之有矩。輪

1. 一無爲粢二字。

2. 於一作欲。

3. 誦一作誦。

4. 賊一作賊。

5. 歿一作沒。

6. 邑一作色。

7. 我下一有之字。

8. 一無政字。

9. 倖一作僥。

匠執其規矩以度天下之方圓。曰。中者是也。不中者非也。今天下之士君子之書。不可勝載。言語不可盡計。上說諸侯。下說列士。其於仁義。則大相¹遠也。何以知之。曰。我得天下之明法以度之。

天志中第二十七

子墨子言曰。今天下之²君子之欲爲仁義者。則不可不察義之所從出。既曰不可以不察義之所欲出。然則義何從出。子墨子曰。義不從愚且賤者出。必自貴且知者出。何以知義之不從愚且賤者出。而必自貴且知者出也。曰。義者善政也。何以知義之爲善政也。曰。天下有義則治。無義則亂。是以知義之爲善政也。夫愚且賤者不得爲政乎貴且知者。然後得爲政乎愚且賤者。此吾所以知義之不從愚且賤者出。而必自貴且知者出也。然則孰爲貴。孰爲知。曰。天爲貴。天爲知而已矣。然則義果自天出矣。今天下之人曰。當若天子之貴諸侯。諸侯之貴大夫。僞明知之。然吾未知天之貴且知於天子也。子墨子曰。吾所以知天之貴且知於天子者有矣。曰。天子爲善。天能賞之。天子爲暴。天能罰之。天子有疾病禍祟。必齋戒沐浴。潔爲酒醴粢盛以祭祀天鬼。則天能除去之。然吾未知天之祈福於天子也。此吾所以知天之貴且知於天子者。不止此而已矣。又以先王之書。馴天明不解之道也知之。曰。明哲維天³。臨君下土⁴。則此語天之貴且知於天子。不知亦有貴知夫⁵天者乎。曰。天爲貴。天爲知而已矣。然則義果自天出矣。是故子墨子曰。今天下之君子。中實將欲遵道利民。本察仁義之本。天之意不可不慎也。既以天之意以爲不可不慎已。然則天之將何欲何憎。子墨子曰。天之意不欲大國之攻小國也。大家之亂小家也。強之暴寡。詐之謀愚。貴之傲賤。此天之所不欲也。不⁶止⁷此而已。欲人之有力相營。有道相教。有財相分也。又欲上之強聽治也。下之強從事也。上強聽治。則國家治矣。下強從事。則財用足矣。若國家治。財用足。則內有以潔⁸爲酒醴粢盛以祭祀天鬼。外有以爲環璧珠玉以聘撓四鄰。諸侯之寃不興矣。邊境兵甲不作矣。內有以食飢息勞。持養其萬民。則君臣上下惠忠。父子

1. 相一作其。

2. 一無之字。

3. 天一作大。

4. 土一作出。

5. 夫一作子。

6. 一無不字。

7. 止一作上。

8. 潔一作絮。

弟兄慈孝。故唯¹毋明乎順天之意。奉而光施之天下。則刑政治。萬民和。國家富。財用足。百姓皆得煖衣飽食。便寧無憂。是故子墨子曰。今天下之君子。中實將欲遵道利民。本察仁義之本。天之意不可不慎也。且夫天子之有天下也。辟²之無以異乎國君諸侯之有四境之內也。今國君諸侯之有四境之內也。夫豈欲其臣國萬民之相爲不利哉。今若處大國則攻小國。處大家則亂小家。欲以此求賞譽。終不可得。誅罰必至矣。夫天之有天下也。將無已異此。今若處大國則³攻小國。處大都則伐小都。欲以此求福祿於天。福祿終不得。而禍祟必至矣。然有所不爲天之所欲。而爲天之所不欲。則夫天亦且不爲人之所欲。而爲人之所不欲矣。人之所不欲者何也。曰。病疾禍⁴祟也。若已不爲天之所欲。而爲天之所不欲。是率天下之萬民以從事乎禍祟之中也。故古者聖王。明知天鬼之所福。而辟天鬼之所憎。以求興天下之利。而除天下之害。是以天之爲寒熱也節。四時調。陰陽雨露也時。五穀孰⁵。六畜遂。疾菑戾疫凶饑則不至。是故子墨子曰。今天下之君子。中實將欲遵道⁶利民。本察仁義之本。天意不可不慎也。且夫天下蓋有不仁不祥者曰。當若子之不事父。弟之不事兄。臣之不事君也。故天下之君子與謂之不祥者。今夫天兼天下而愛之。攬⁷遂萬物以利之。若豪⁸之末。非天之所爲⁹也。而民得而利之。則可謂否矣。然獨無報夫天。而不知其爲不仁不祥也。此吾所謂君子明細而不明大也。且吾所以知天之愛民之厚者有矣。曰。以¹⁰磨爲日月星辰。以昭道之。制爲四時春秋冬夏。以紀綱之。雷降雪霜雨露。以長遂五穀麻絲。使民得而財利之。列爲山川谿谷。播賦百事。以臨司民之善否。爲王公侯伯¹¹。使之賞賢¹²而罰暴。賊金木鳥獸。從事乎五穀麻絲¹³。以爲民衣食之財。自古及今。未嘗不有此也。今有人於此。驩若愛其子。竭力單務以利之。其子長而無報子求父。故天下之君子。與謂之不仁不祥。今夫天兼天下而愛之。攬遂萬物以¹⁴利之。若豪之末。非

1. 唯一作惟。

2. 辟一作譬。

3. 一無則字，下同。

4. 一無禍字。

5. 孰一作熟。

6. 一無道字。

7. 物一作民，下同。

8. 豪一作毫，下同。

9. 爲一作謂。

10. 一無以字。

11. 侯伯一作諸侯，又作諸伯。

12. 賢一作焉。

13. 麻絲一作絲麻。

14. 以一作而。

天之所爲。而民得而利之。則可謂否矣。然獨無報夫天。而不知其爲不仁不祥也。此吾所謂君子¹明細而不明大也。且吾所以知天愛民之厚者。不止此而足矣。曰。殺不辜者。天子不祥。不辜者誰也。曰。人也。予之不祥者誰也。曰。天也。若天不愛民之厚。夫²胡說人殺不辜而天子之不祥哉。此吾之所³以知天之愛民之厚也。且吾⁴所以知天之⁵愛民之厚者。不止此而已矣。曰。愛人利人。順天之意。得天之賞者有之。憎人賊人⁶。反天之意。得天之罰者亦有矣。夫愛人利人。順天之意。得天之賞者誰也。曰。若昔三代聖王堯舜禹湯文武者是也。堯舜禹湯文武。焉所從事。曰。從事兼。不從事別。兼者。處大國不攻小國。處大家不亂小家。強不劫弱。衆不暴寡。詐不謀愚。貴不傲賤。觀其事上利乎天。中利乎鬼。下利乎人。三利無所不利。是謂天德。聚斂天下之美名而加之焉。曰。此仁也。義也。愛人利人。順天之意。得天之賞者也。不止此而已。書於竹帛。鏤之金石。琢之槃⁷孟。傳遺後世子孫。曰。將何以爲。將以讎夫愛人利人。順天之意。得天之賞者也。皇矣道之曰。帝謂文王。予懷明德。不大聲以色。不長夏以革。不識不知。順帝之則。帝善其順法則也。故舉殷以賞之。使貴爲天子。富有天下。名譽至今不息。故夫愛人利人。順天之意。得天之賞者。既可得留而已。夫憎人賊⁸人。反天之意。得天之罰者誰也。曰。若昔者三代暴王桀紂幽厲者是也。桀紂幽厲焉所從事。曰。從事別。不從事兼。別者。處大國則攻小國。處大家則亂小家。強劫弱。衆暴寡。詐謀愚。貴傲賤。觀其事上不利乎天。中不利乎鬼。下不利乎人。三不利無所利。是謂天賊。聚斂天下之醜名而加之焉。曰。此非仁也。非義也。憎人賊人。反天之意。得天之罰者也。不止此而已。又書其事於竹帛。鏤之金石。琢之槃孟。傳遺後世子孫。曰。將何以爲。將以讎夫憎人賊人。反天之意。得天之罰者也。大誓⁹之道之曰。紂越厥夷居。不肯事上帝。棄厥先神祇¹⁰不祀。乃曰。吾有命。無遘僇務。天下。天亦縱棄紂而不葆。察天以縱棄紂而不葆者。反天之意也。故夫憎人賊¹¹人。反天

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|------------|------------|------------|------------|
| 1. 一無君子二字。 | 2. 夫一作天。 | 3. 一無之所二字。 | 4. 吾下一有之字。 |
| 5. 一無之字。 | 6. 一無賊人二字。 | 7. 槃一作盤。 | 8. 賊一作疾。 |
| 9. 誓一作明。 | 10. 祇一作祗。 | 11. 賊一作疾。 | |

之意。得天之罰者。既可得¹而知也。是故子墨子之有天之²。辟人無以異乎輪人之有規。匠人之有矩也。今夫輪人操其規。將以量度³天下之圓與不圓也。曰。中吾規者謂之圓。不中吾規者謂之不圓。是以圓與不圓皆可得而知也。此其故何。則圓法明也。匠人亦操其矩。將以量度天下之方與不方也。曰。中吾矩者謂之方。不中吾矩者謂之不方。是以方與不方皆可得而知之。此其故何。則方法明也。故子墨子之有天之意也。上將以度天下之王公大人爲⁴刑政也。下將以量天下之萬民爲文學出言談也。觀其行。順天之意。謂之善意行。反天之意。謂之不善意行⁵。觀其言談。順天之意。謂之善言談。反天之意。謂之不善言談。觀其刑政。順天之意。謂之善刑政。反天之意。謂之不善刑政。故置此以爲法。立此以爲儀。將以量度天下之王公大人卿大夫之仁與不仁。譬之猶分黑白也。是故子墨子曰。今天下之王公大人士君子。中實將欲導道利民。本察仁義之本。天之意不可不順也。順天之意者義之法也。

天志下第二十八

子墨子言曰。天下之所以亂者。其說將何哉。則是天下士君子皆明於小而不明於大。何以知其明於小不明於大也。以其不明於天之意也。何以知其不明於天之意也。以處人之家者知之。今人處若家得罪。將猶有異家所以避逃之者。然且父以戒子。兄以戒弟。曰。戒之慎之。處人之家不戒不慎之。而有處人之國者乎。今人處若國得罪。將猶有異國所以避逃之者矣。然且父以戒子。兄以戒弟。曰。戒之慎之。處人之國者不可不戒慎也。今人皆處天下。而事天得罪於天。將無所以避逃之者矣。然而莫知以相極戒也。吾以此知大物則不知者也。是故子墨子言曰。戒之慎之。必爲天之所欲。而去天之所惡。曰。天之所欲者何也。所惡者何也。天欲義而惡其不義者也。何以知其然也。曰。義者正也。何以知義之爲正也。天下有義則治。無義則亂。我以此知義之爲正也。然而正者。無自下正上者。必自上正下。是故庶人不得次己而爲正。有士正之。士不得次己而爲正。有大夫正之。大夫不得次己而爲正。有諸侯正之。諸侯

1. 得一作謂。

2. 之一作志。

3. 量度一作度量，下同。

4. 爲上一有之字。

5. 行一作非；又一無行字。

不得次己而爲正。有三公正之。三公不得次己而爲正。有天子正之。天子不得次己而爲政。有天正之。今天下之士君子。皆明於天子之正天下也。而不明於天之¹正天子²也。是故古者聖人。明以此說人曰。天子有善。天能賞之。天子有過。天能罰之。天子賞罰不當。聽獄不中。天下疾病禍福。霜露不時。天子必且犧餼其牛羊犬彘。絜³爲粢盛酒醴。以禱祠祈福於天。我未嘗聞天之禱祈福於天子也。吾以此⁴知天之重且貴⁵於天子也。是故義者。不自愚且賤者出。必自貴且知者出。曰。誰爲知。天爲知。然則義果自天出也。今天下之士君子之欲爲義者。則不可不順天之意矣。曰。順天之意何若。曰。兼愛天下之人。何以知兼愛天下之人也。以兼而食之也。何以知其兼而食之也。自古及今。無有遠靈孤夷之國。皆犧餼其牛羊犬彘。絜爲粢盛酒醴。以敬祭祀上帝山川鬼神。以此知兼而食之也。苟兼而食焉。必兼而愛之。譬⁶之若楚越之君。今是楚王食於楚之四境之內。故愛楚之人。越王食於越。故愛越之人⁷。今天兼天下而食焉。我以此知其兼愛天下之人也。且天之愛百姓也。不盡物而止矣。今天下之國。粒食之民⁸。殺一不辜者。必有一⁹不祥。曰。誰殺不辜。曰。人也。執予之不辜。曰。天也。若天之中實不愛此民也。何故而人有殺不辜。而天予之不祥哉。且天之愛百姓厚矣。天之愛百姓別矣。既可得而知也。何以知天之愛百姓也。吾以賢者之必賞善罰暴也。何以知賢者之必賞善罰暴也。吾以昔者三代之¹⁰聖王知之。故昔也三代之聖王。堯舜禹湯文武之兼愛之¹¹天下也。從而利之。移其百姓之意焉。率以敬上帝山川鬼神。天以爲從其所愛而愛之。從其所利而利之。於是加其賞焉。使之處上位。立爲天子以法也。名之曰聖人。以此知¹²其賞善之證。是故昔也三代之暴王。桀紂幽厲之兼惡天下也。從而賊之。移其百姓之意焉。率以詬侮上帝山川鬼神。天以爲不從其所愛而惡之。不從其所利而賊之。於是加其罰焉。使之父子離散。國家滅亡。耘失社稷。憂以及其身。是以天下之庶民屬而毀之。業萬世子孫。繼嗣毀之貲不之廢也。名之曰失王。以

1. 一無之字。

2. 一無天子二字。

3. 絜一作潔。

4. 此一作是。

5. 重且貴一作貴且重。

6. 譬一作辟。

7. 一脫此二句。

8. 民下一有國字。

9. 一無不辜者必有一六字。

10. 三代之一作之三代。

11. 一無之字。

12. 一無知字。

此知其罰暴之證。今天下之士君子欲爲義者。則不可不順天之意矣。曰。順天之意者兼也。反天之意者別也。兼之爲道也義正。別之爲道也力正。曰。義正者何若。曰。大不攻小也。強不侮弱也。衆不賊寡也。詐不欺愚也。貴不傲賤也。富不驕貧也。壯不奪老也。是以天下之庶國。莫以水火毒藥兵刃以相害也。若事上利天。中利鬼。下利人。三利而無所不利。是謂天德。故凡從事此者。聖知也。仁義也。忠惠也。慈孝也。是故聚斂天下之善名而加之。是其故何也。則順天之意也。曰。力正者何若。曰。大則攻小也。強則侮弱也。衆則賊寡也。詐則欺愚也。貴則傲賤也。富則驕貧也。壯則奪老也。是以天下之庶國。方以水火毒藥兵刃以相賊害也。若事上不利天。中不利鬼。下不利人。三不利而無所利。是謂之賊。故凡從事此者。寇亂也。盜賊也。不仁不義。不忠不惠。不慈不孝。是故聚斂天下之惡名而加之。是其故何也。則反天之意也。故子墨子置立天之¹以爲儀法。若輪人之有規。匠人之有矩也。今輪人以規。匠人以矩。以此知²方圓之別矣。是故子墨子置立天之以爲儀法。吾以此知天下之士君子之去義³遠也。何以知天下之士君子之去義⁴遠也。今知氏大國之君。寬者然曰。吾處大國而不攻小國。吾何以爲大哉。是以差論蚤⁵牙之士。比列其舟車之卒。以攻罰無罪之國。入其溝境。刈其禾稼。斬其樹木。殘其城郭。以御其溝池。焚燒其祖廟。攘殺其犧⁶牲。民之格者則勁⁷拔之。不格者則係⁸操而歸。丈夫⁹以爲僕圉¹⁰胥靡。婦人以爲舂¹¹舂¹¹。則夫好攻伐之君。不知此爲不仁義。以告四鄰諸侯曰。吾攻國覆軍殺將若干人矣。其鄰國之君亦不知此爲不仁義也。有具其皮幣。發其經¹²處。使人饗賀焉。則夫好攻伐之君。有重不知此爲不仁不義也。有書之竹帛。藏之府庫。爲人後子者必且欲順其先君之行。曰。何不當發吾府¹³庫。視吾先君之法美。必不曰。文武之爲正者若此矣。曰。吾攻國覆軍殺將若干人矣。則夫好攻伐之君。不知此爲不仁不義也。其鄰國之君。不知此爲不仁不義也。是以攻伐世世而不已者。此吾所謂大物則不知也。所

1. 之一作志。

2. 一無知字。

3. 義下一有之字。

4. 義下一有之字。

5. 蚤一作爪。

6. 牲一作牲。

7. 勁一作勁。

8. 係一作繫。

9. 丈一作大。

10. 圉一作國。

11. 舂一作囚。

12. 經一作經。

13. 一無府字。

謂小物則知之者。何若。今有人於此。入人之場園取人之桃李瓜薑者。上得且罰之。衆聞則非之。是何也。曰。不與其勞獲其實。已非其有所取之故。而況有踰於人之牆垣。祖格人之子女者乎。與角人之府庫竊人之金玉蚤桑者乎。與踰之之欄¹牢竊人之牛馬者乎。而況有殺一不辜人乎。今王公大人²之爲政也。自殺一不辜人者。踰人之牆垣祖格了之子女者。與角人之府庫竊人之金玉蚤桑者³。與踰人之欄牢竊人之⁴牛馬者。與入人之場園竊人之⁵桃李瓜薑者。今王公大人之加罰此也。雖古之堯舜禹湯文武之爲政。亦無以異此矣。今天下之諸侯。將猶皆侵凌攻伐兼并。此爲殺一不辜人者數千萬矣。此爲踰人之牆垣格人之子女者。與角人府庫竊人金玉蚤桑者。數千萬矣。踰人之欄牢竊人之牛馬者。與入人之場園竊人之桃李瓜薑者。數千萬矣。而自曰義也。故子墨子言曰。是黃⁶我者。則豈有以異是黃黑白甘苦之辯者哉。今有人於此。少而示之黑謂之黑。多示之黑謂白。必曰吾目亂。不知黑白之別。今有人於此。能少嘗之甘謂甘。多嘗謂苦。必曰吾口亂。不知其甘苦之味。今王公大人之政也。或殺人。其國家禁之。此蚤越。有能多殺其鄰國之人。因以爲文義。此豈有異黃白黑甘苦之別者哉。故子墨子置天之以爲儀法。非獨子墨子以天之志爲法也。於先王之書。大夏之道之然。帝謂文王。予懷⁷明德。毋大聲以色。毋長夏以革。不識不知。順帝之則。此誥⁸文王之以天志爲法也。而順帝之則也。且今天下之士君子。中實將欲爲仁義。求爲上士。上欲中聖王之道。下欲中國家百姓之利者。當天之志而不可不察也。天之志者義之經也。

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明鬼上第二十九闕

明鬼中第三十闕

1. 欄一作闌。

2. 人一作天。又作夫。

3. 者下一有乎字。

4. 一無之字。

5. 一無者字至竊人之十字。

6. 黃一作實。下同。

7. 懷下一有而字。

8. 誥一作告。

IV. TRANSLATIONS

1. Mo Ti, chapter 26

Mo Ti, Will of Heaven, chapter 26. Initial version. For "verses" cf the chapter on composition. For references to "division and lines" in the Index text, cf chapter on comments.

(I, a,b, verse 1, title).

Mo tsī, Will of Heaven, Initial (version), in the sequence (of themes), nr.26.

(II,a, verse 2).

(Our) Master, the philosopher Mo, spoke (high and large):

Presently the officials (of various rank, function and title) in the (royal and feudal) domains understand small (matters) but they do not understand the large (underlying issues) [though they speak about such as to hit the mark in giving counsel].

(II,b,1, verse 3).

Basing oneself on what could one take up (this matter) to understand it? By (reference) to household obligations (one might) understand it. If thus keeping a household together there was (the case) of an offense against the presiding senior, still there were neighbour families where (the offender) could evade the offended. Even though it be so, close relatives, brethren and friends have mutually given admonitions and warnings.(gn 1) They all (and always used) to say: One really can't but be on guard and truly careful. How can it be (at all) possible (to stay in) and keep a household going, while yet offenses are enacted against the head of the family? (Such matters and dealings) are not alone (a concern for) one who lives at home.

(b,2, verse 4).

Be it even [one] who lives in a state, a similar (case of somebody), who gives offense to the lord of the country and (then) there is a neighbouring country (making possible) for the offender to get a way and escape from (the face of the offended) lordship. Yet, parents, relatives, brethren, kinsmen and friends have together (aided such an offender beforehand) in giving admonitions and warnings. All used to say: One really can't but be on guard and truly careful. How could, (all considered), anybody dwell in a country, offend its lord and regard it possible to do so and still remain?

(b, 3, verse 5).

Here is the case of someone who has a place (to get) cover. Mutual warnings and counsels (to avoid consequences are accordingly and) amply given. How much more should better counsels surpass the former ones (as to matters of) consequences (in the case of) someone who has nowhere to escape. Moreover there is a saying: How bright the sun and (thus) to be able to commit crimes (intended to be hidden from its brightness) how impossible (!), (meaning): There is no place for hiding (from this brightness). As to Heaven he does not keep, (for such purposes as to hide crimes) woodlands, valleys, dark and empty lands, where no one lives. He certainly clearly discerns what (goes on).

(b,4, verse 6).

This being so, the gentlemen who should be concerned about matters of Heaven, confused as they are, do not know how (to give counsel) by admonitions and warnings. This is how I know that the gentlemen (of various rank, functions and titles) understand small matters but not great.

(III, verse 7).

If this is so, (what) does then Heaven in fact desire and (what) does he detest? Heaven desires righteousness and abominates unrighteousness.

(a, verse 8).

Thus to lead people everywhere to engage in righteousness, that is for me to do what Heaven desires. When I do what Heaven wishes, Heaven fulfils what I (gn 2) wish (to do in these matters). But then, what do I wish for and what does (my heart) shudder from? I want blessing and prosperity and I abhor calamities and evil forces. If I do not do what Heaven wishes and do what Heaven does not wish, (gn 2) then I thus lead people everywhere to engage themselves with miseries and noxious (influences) as a consequence.

(b, verse 9).

If this be so, how could one (at all) know that Heaven desires righteousness and detests unrighteousness? (I would) say (this): If there is righteousness in the realm, then there is life. Without (this) there is death. With righteousness there is plenty, without (it) poverty (and nothing to share). With righteousness there is orderly government and without it there is disorder (and rebellion). Thus Heaven desires that there be life and detests that there be death. He wants that there be wealth and abhors poverty, wishes that there be good government and hates disorder. With this I (gn 3) know that Heaven desires righteousness and hates unrighteousness.

(IV,a, verse 10).

(Further is to) say: As for this [term/ righteousness (it means) right government. There shouldn't be a government, where the subordinates rule the superiors. The superior ranks must govern the subordinates. This is really the reason why the multitudes of (household) people exhaust their energies (in labour) and yet do not take the position (to rule and) govern themselves. There are the local scholars (and elders) to manage it. These officials exert themselves in their service; but they do not take upon themselves (to manage) the whole. There are the higher officials and their executives to rule them. (These) thoroughly perform their duties, yet they put themselves (next in order) and do not set the government (standards). There are the three high ministers and the feudal lords to do that. The three high ministers give (all) their strength in obedience to (rules for good) government (by hearing all cases), but can yet not bring themselves in a position to govern alone. There is the Son of Heaven to give them (the high standards). It is not up to the Son of Heaven to take the place in his own (right) to govern. Heaven is the Ruler to reign over him.

(b, verse 11).

That the Son of Heaven is the rule (and) law for the three ministers, feudal lords, officials and for the multitudes of people the officialdom of the country firmly and clearly discerns. (But) ordinary people everywhere cannot clearly understand that Heaven governs the Son of Heaven. Therefore when formerly the Sage Kings of the Three Dynasties, Yü, T'ang, Wen, Wu, wanted to explain clearly to (all) people everywhere that Heaven did rule the Son of Heaven, there was in fact none among them who for this reason did not feed oxen and sheep, did not fatten dog and pig with grain (for ritual slaughter) and did not purify (for sacrificial use) grains and vessels full of fermented wine, all to be sacrificed to Shang Ti, the Souls and the Spirits (with) prayers and supplications to Heaven about blessings. I have never heard about Heaven (gn 4 and 5) praying to the Son of Heaven for blessings. By this I know that Heaven (surely) governs the Son of Heaven.

(V,a, verse 12).

Therefore the Son of Heaven is the most (gn 6) eminent of all men and the wealthiest of all. Therefore those who want (gn 7) riches and eminence among people ought (to face) the (full) intention of the will of Heaven and (of course) fall in with it. Those who are in accord with the inmost will of Heaven unite (in efforts to promote) mutual love and join for mutual gain (by benefit from labour). This is by necessity rewarding. (Those who) turn against (the counsel of) Heaven (make for) divisions and mutual hatred and join (with the result in) loss (of produce and even life). (This means) only (for such people) to get (trapped and) punished. But now, were those who (accordingly) were submissive to the thoughts of Heaven rewarded? And those who were contrary to the will of Heaven were they punished?

(b,1, verse 13).

(Our) Master, the philosopher Mo, said: The former Three dynastic Sage Kings, Yü, T'ang, Wen, Wu, they followed the counsels of Heaven and were rewarded. The former Three dynastic oppressive-usurper kings, Kie, Chou, Yu, Li, they opposed the will of Heaven and were punished. If so then, by what means did those, Yü, T'ang, Wen, Wu, get their recompensations for obedience? The Master Mo said: They officiated in the higher realm by honouring Heaven, in the middle they served the Souls and the Spirits, in the lower they loved men. This caused Heaven to [sound his heart] and say: (gn 8) Those whom I love they love unitedly, those whom I (favour with) benefits, they keep together and bring gain to all. (Among) those who love men, these act extensively and (among) those who let others have profit properly, these are the generous. For this reason (they were caused by) mandate to have eminence and to be Sons of Heaven, to possess (as wealth) the world and to inherit uncountable generations of descendants, who spread out the praise for their goodness all over the world. Until today (people) praise them and call them Sage Kings.

(b,2, verse 14).

But then, how were Kie, Chou, Chu, Li punished? Master Mo said: In the higher sphere they (publicly) disgraced (and shamed) Heaven, in the middle they (falsely) accused (gn 10) the Souls (gn 9) and in the lower dimension they injured (gn 11) (and ruined) people. (Considering this) Heaven found reason to say: Those whom I love they (leave in a state of) division and hate, those whom I benefit, they joined but (only to) injure and destroy them. (Among those) who hate others, these are the most capacious, (among those) who are mean to people these are the most excessive. Therefore Heaven did not let them reach the end (of a naturally) long life or survive (gn 12) that (very) generation (of their own). Right up to the present (time) one (continues) to beat (their names to powder and to slander) them, calling them Vicious Kings.

(VI,a, verse 15).

Now then, how to know that Heaven loves the multitudes of people everywhere (in the kingdom)? By (this circumstance) that he does keep all together (like arrows in one hand) and enlightens them. And how to know that he keeps all together and enlightens them? Because (simultaneously) he holds and assists them all. And how to understand that he holds them (while) he keeps them together? Because (at the same time) he feeds them (to make it possible for them to have the means to perform the sacrifices to Heaven). And how to know that he gathers and feeds them? Within the four seas among grain-eating people there is none who does not use grass for forage to oxen and sheep, (none who does not) keep grainfed dogs and pigs, prepare clean offerings of millet and wine, all this for libations and meat offerings and for the (autumnal) sacrifice (after harvest) made to Shang Ti, the Souls and the

Spirits. Heaven possesses thus the people in the capital (gn 13) (with surrounding cities and hamlets). How could he but love them?

(b, verse 16).

Moreover I say: Killing one innocent and there will (nolens volens) be one calamity (as a consequence). Who is (now) the one killing an innocent? I suggest: "[If you ask] who it is who kills an innocent [man] [I answer that] it is a man." Who is (then the one) to make (this man) ill-omened? Heaven (and accordingly so). If we were to consider that Heaven does not love all the people in the world, then for what reason would he bring calamity on account of the fact that one man kills another? It is by this I know that Heaven loves the multitude of people in the world, (all and everyone).

(VII,a, 17).

To follow (the counsel and very) will of Heaven is to take righteousness as rule (and standard). To oppose Heaven is to take force as rule. Under what circumstances does a righteous (gn 14) government operate? The Master Mo said: When those established in large states not to attack smaller states, those who keep large houses do not take smaller houses by force, the stronger ones do not plunder (or force) the weaker ones, the prominent do not treat the humble with pride (and arrogance), the cunning do not cheat the simple (and unsuspecting). This certainly works favourably (as an expected harvest does) in the upper sphere related to Heaven, in the middle level on the Souls and in the lower dimension for man. To be beneficial in these three aspects means to be beneficial to all. Therefore (in the records of fame) the (most) eminent names found anywhere are applied to such men and they are (incorporated) in the title "Sage Kings".

(b, verse 18).

One who rules by force as standard is different compared with this. In words it is contradictory to it and in practice it is opposed to it, like in galloping to turn the back (gn 15) (on the other horseman at the crossroad). (It is like) those located in large states to attack smaller states, the keepers of big households to take by force minor households, the strong to plunder the weak, the prominent to humble the commoners, the cunning to cheat the stupid. Such action does surely not provide any yields to the upper sphere (in the face of Heaven), on the middle level anything favourable for the Souls (concerned) or in the lower dimension any gain to man. To bring no benefits in these three aspects means to be beneficial to none. Therefore the (most) evil names are applied to such men and they are embodied in the title: Wicked Kings.

(VIII, verse 19).

The Master Mo said: I get it right about the will of Heaven in a similar (way) as a wheelwright handles his pair of compasses and a carpenter manages his square. The wheelwright and the carpenter hold the pair of compasses and the square of theirs to measure whatever is round or square and they say: (Objects) fitting the measure are right, non-fitting (objects) are not (right). Presently the written documents among officials (of various rank, function or title) in the (royal) domains are too many to be listed and their contents cannot be exhaustively estimated. In the higher (echelons) they exhort feudal princes and in the lower (echelons) they exhort various gentlemen and scholars. But in their relation to benevolence and righteousness they are really far apart. By what means do I know this? "I am in possession of the clearest standard in the world with which to measure (to⁴) them".

2. Mo Ti, chapter 27

Mo Ti, Will of Heaven, chapter 27. Medial version.

(I,a, verse 1)

(Our) Master, the philosopher Mo, said (in his own) words: When now (and) everywhere (those who) govern (gn 16) (and give) orders wish to (further) the practice of benevolence and righteousness, they cannot but examine the area from which righteousness proceeds (gn 17). But since it has been said (that it is entirely) necessary (for them) to examine from where righteousness (naturally) desires to go forth, from where does it (definitely) (gn 16) emanate? Our Master, the philosopher Mo said: Righteousness does not issue by way of the ignorant and people of lower (status) (gn 17) (but) of course (constantly) through the eminent and educated. How do I know (it) does not go forth by way of the ignorant and people of a humble (station) but necessarily (gn 17) with the eminent and the educated?

(b, verse 2)

(This is to say): Righteousness is (the same as) well (approved) government. How do I know that righteousness (can be) considered (the same as) good (gn 18) government? I say: As there is righteousness everywhere (in the realm), then (there is) order, (but) without it (there is) disorder. Thus I know (that) righteousness (matches) the meaning of good government. As to (the idea that) the ignorant and the humble ones cannot govern at the side (gn 19) of the eminent and the educated, but that these (only) after they have got their positions can rule (over the) ignorant and humble ones, this makes me know that righteousness (as a general standard) does not issue by way of ordinary and humble people but of course (in the first place) through (the most) eminent and educated ones. But then who (gn 19) is really to be considered as eminent, who is (truly) wise?

(c, verse 3)

I say: Heaven is the Eminent one, he is the Wise one (and that's all to say in this matter). Thus (in the end) righteousness has its real (origin in and) source from Heaven. Now people everywhere say: One must actually agree that the eminence of the Son of Heaven is higher than the eminence of the feudal princes and that the (credit) of the princes overshadows that of the high officials. This we solidly know (gn 20). But what we don't know is whether the eminence and wisdom of Heaven also is higher (gn 21) than that of the Son of Heaven. (Our) Master, the philosopher Mo said: My insight (in this matter) about the eminence and also the wisdom of Heaven surmounting (gn 21) (the abilities of) the Son of Heaven has its (reason). I would say: If the Son of Heaven does well, Heaven is able to (treat him well) as a reward. If he is oppressive, Heaven has the power to punish him. If he is

(hit by the arrows of) sickness, disease, calamity or evil powers, he must purify himself reverently, fast, bathe and cleanse the wines for libations (and also) the vessels full of sacrificial grain for proper sacrifices to Heaven and the Souls. Then Heaven has the power to remove such (evil). But I have (indeed) not (got to) know about Heaven, that he announced (gn 22) (his need) for blessings to the Son of Heaven. With this I know the eminence and wisdom of Heaven (as compared with) that of the Son of Heaven. And this is not (at all) the end (of the topic under consideration).

(d, verse 4)

I know this also by (devoting myself) to the documents of former kings, who (master) the enlightening but unfathomable (truth), gradually (gn 23) to make us know the Way of Heaven, (as in) the saying: "Bright and perspicacious is Heaven, the Great Guide, (gn 23) the Overseer and Lord of the Earth below." This thus tells about the eminence and wisdom of Heaven (overshadowing) the Son of Heaven. It is not known whether also (and besides (gn 23) this) there is anybody who is more eminent and wise than Heaven. - (What I) say (to this is): Really, Heaven is the eminent one, Heaven is the wise one. But then "en effet" righteousness proceeds (gn 24) from Heaven. And hence Master Mo said: If nowadays officials in the realm really and sincerely intend to follow the Way and benefit the people, they must from the very start examine the basic (elements) of benevolence and righteousness. The heavenly purpose one must (by all means) be careful about. But since one must pay attention to the innermost thoughts of Heaven, what does Heaven advance, what is his delight, what his displeasure?

(II,a, verse 5)

(Our) Master said: The mind of Heaven does not suffer that great countries attack small, that big houses molest small ones, that the strong overpower the resourceless, that the treacherous scheme against the ignorant, that the celebrated show their arrogance toward (people of) lower standing. This is what Heaven does not wish for. (And he) certainly does not halt with this. He wishes those of (greater) strength to lead (in work (gn 25) of fortifying the security by) planned building, those who know the Way to serve as instructors, those who have wealth (to handle in matters of) distribution. Heaven also desires those of rank to make efforts (showing their) faculties for (good) governing and the subordinates (feel) bound to do obedient service. As superiors strongly strive to attend to executive work, the country and all households are orderly. As subordinates (feel) bound to make obedient service, there will be a sufficiency in provisions and employment. - If the country and the households are in order and sufficiency (prevails) in provisions and employment, there are within (the state supplies) to purify the wines for libations and the

vessels full of sacrificial grains for (proper) sacrifices to Heaven and the Souls. (In relation with) outside (countries) there would be reserves (like) circlets insignia of circular jade, pearls and precious stones to befriend and bend the hearts of surrounding neighbours. With the feudal princes' grievances kept at bay and border accidents by (disrespectful) solidiery absent, with (the capacity) inside (the country to open the lid of) the food vessels to the famined and to save the breath of the toilers, holding on to the task to nourish (and develop) these multitudes of people, - with this prince and minister, lord and subject will be gracious and loyal, father and son, younger and elder brother affectionate and filial. Therefore as with the exclusion (of every else) one is aware (of the necessary) understanding of falling in with the purpose of Heaven and as these (purposes) are presented and spread out in full glory throughout the realm, then the orderliness of lawful government prevails, then the multitudes (will live in) harmony, then the country (with all its) households will be blessed. (There will be) enough as to resources (for living and) useful (labour). People will all get warm clothes to wear and their fill in food. (All will have) the favour of comfort and lead a tranquil life without grief and suffering (head, body and year). This is why (our) Master, the philosopher Mo said: If the authorities of our day and all over sincerely and fully desire to walk along the Way and be useful to the people, they must from the root (and ritually) examine into the origin of benevolence and righteousness. The counsels of Heaven cannot (be viewed but by taking) true care (in the endeavour).

(b, verse 6)

Furthermore, as to the hold (gn 27) which the Son of Heaven (gn 26) has on the whole realm, his rule is (in comparison) (gn 28) not unlike (the lordship of) feudal princes and (their) high officials within the four boundaries. These present (day territorial) princes and officials how (could) they wish that civil servants (gn 29) and the multitudes of subjects (work) (gn 30) to the disadvantage of one another? If those presently in charge of a large territory attack smaller territories and those who keep large households (bring) disorder to smaller households and then with this want to seek reward and commendation, (they will) indeed not get it. Of course they will (instead get) adequate reproof and punishment. As to Heaven holding (in his hand everything) under Heaven (one can) indeed not (dismiss the notion about) likeness with the (just) said (gn 31). If presently those living in large countries attack smaller regions and citizens of capital cities strike at smaller ones (with the idea) to use this (as a pretence for) seeking (low at the feet of) Heaven blessings and prosperity, (such will) definitely not (be what they get) but (instead) will chastisement and evil visitation certainly come upon (them).

(c, verse 7)

Thus, when there is no action according to the desire of Heaven and instead action (promoting such things which are) what Heaven does not desire, then Heaven on his side does not act according to the desire of man but does instead do what man does not desire. - What is then that which man does not desire? (It would be) said (thus): Disease, (anxieties for violent) evil and noxious (influences). Therefore not to do what Heaven desires and to do what Heaven abominates would be (to enmesh) (gn 32) the multitudes everywhere and lead them from (proper) practices right into misery and (suppression under) evil forces (gn 33). For this reason the ancient Sage Kings (were anxious) to know clearly what Heaven and the Spirits blessed and they took direction by what Heaven and the Spirits hate in seeking to steer (projects in the direction of) public welfare and to eliminate (disadvantages) hurting all. Therefore (gracious to the Sage Kings) Heaven kept cold and heat in moderation (and worked out) that the four seasons moved in harmony, that the Yin and Yang, (gn 34) rain and dew appeared timely (and seasonably) that (the seeds of the) five (kinds of) grain ripened and the six (kinds of) domestic animals could mature. Pain from wounds, striking calamities, the breaking of peace (by sneaking transgression), (falling into the pits of) fearful accident and famine did not occur. - Then (our) Master said: If the authorities of our day and all over sincerely and fully desire to (walk along the) Way and be useful to the people, they must basically (and ritually) examine into the origin of benevolence and righteousness. The counsels of Heaven cannot (be viewed) but (by taking true) care (in the endeavour to know them).

(d, verse 8)

Moreover (to continue with the same question) as namely everywhere there are those who lack benevolence, (there is such a thing as) people (who live in) a foreboding (of impending evil) (gn 35). If it actually (is so that) a son does not serve his father, a younger brother does not conduct himself properly (in the face of an) elder brother, a subordinate does not act (as such against his) superior, then officers in the whole realm all together consider (such people) illomened (though they do not realize the implications of what they are saying). Now as to Heaven (if he is brought into the picture of such human affairs) he (brings all together) everywhere and (gives) his love. He provides a safe path for all and everything (to advance the) progress of all. In this manner (such a thing) as the tip of a hair (to make an example) and there is no one but Heaven who has made it. But for the people (just) to receive and get the benefit from (the deeds of Heaven), one (could) really say, that this is wrong. There is thus just no compensation (or response) to Heaven and even no consciousness that this (attitude) is not benevolent (or that this is heavy with) ill-omen. This is why I say that those in charge have (only) trifling and no great (things in their) heads.

(III,a, verse 9)

Moreover, I have (further reasons) for my knowledge (about the) generosity of Heaven in loving the people. He calculated (gn 36) (and arranged in all details) the sun, moon, stars and heavenly bodies (of the seasons) to enlighten and guide them. He established four seasons, springtime, autumn, winter and summer to rule them (in timeliness). With thunder (gn 36) he sent down snow, frost, rain and dew to let grow in full the five grains, hemp and the (mulberry) silk (tree) to make people get it and enjoy the benefit. Heaven allocated in his own good turn watered and widening mountains, streams and valleys. (By all this Heaven spread out and offered manifold opportunities, by this to manage and regulate all people. He appointed kings, princes (of the blood), feudal lords in military and civil service to promote the worthy and to punish the usurpers (of power) as well as to allot (gn 36) work (for gathering) metal, wood, bird and beast and to attend (to the cultivation of the) five grains, hemp and silk in order to provide for the people's mean of food and clothing. This has been so from antiquity to the present. There was never a time when this wasn't so. - Now there is the case of a man. He rejoices in and loves his son. He empties his energies and carries to the utmost his duty (to let the) son have the benefit of this. When this son grows up there is no response in his approach to the father. For this officials everywhere (would) stand up (against him) and say that he was inhuman and ill-omened. Now, as to Heaven he brings all together everywhere and loves it. He provides a safe path for (all and) everything to advance the progress of all. In this manner (such a thing) as the tip of a (single) hair - and there is no one but Heaven, who has made it. For the people just to receive and get benefit from (all) this, one could really say this to be wrong. There is thus just no compensation (or response) to Heaven and even no consciousness that this is inhuman and (heavy with) ill-omen. This is why I say that those in charge have only trifling and no great (things in their) heads.

(b, verse 10)

Yet I cannot stop here and (consider this) sufficient (as to what has been said about) my knowledge concerning the generosity of the love of Heaven for the people. (This is to be) said: (In the case of) killing an innocent, Heaven takes away the luck (gn 37) (of the murderer). Who (kills) (gn 37) the innocent? It is a man. Who is the one to take away the luck? It is Heaven. If Heaven does not love the people generously, how could one explain that (as) somebody kills an innocent, it is Heaven who takes away his luck? Thus I know that Heaven loves the people greatly.

(IV,a, verse 11)

Yet (with the material already presented) I (would rather not) discontinue (the report but) tell (more) about the knowledge (I have) about the generosity of Heaven in loving the people. (This I) say: There are those who love the people and benefit it, those who fall in with the purposes of Heaven and get their rewards from Heaven. There are also (others) who hate the people, (villains who) rob the people, (who even murder for money), those who oppose the counsels of Heaven and (thus) get punished by Heaven. Who are those who love and benefit people, who obey the very will of Heaven and get their reward? I say: Such were (the men) of the three generations of Sage Kings: Yao, Shun, Yü, T'ang, Wen, Wu. These so named what did they pursue? (I would) say: As public servants they kept all together, without undue (distinction and) partiality (in relationships). With the wholeness in view (gn 38) greater states did not attack smaller, big household units did not bring confusion to small households, the stronger did not force the weaker, the numerous did not overpower the few and resourceless, the false and perfidious did not scheme on the stupid, those of repute were not arrogant to ordinary people without face. (Manifestly) their service (worked for good) as seen from the (higher) level, for the good of Heaven. As seen from the middle level (it meant) a benefit for the Souls and on the lower level it was beneficial to man. With benefits working all over this is what really can be called (a correspondence) with "heavenly nature". The most excellent designations in the world were collected and attributed to them. One said: This is goodness, righteousness, love for men, benefit for men (to enjoy). This is obedience to the real will of Heaven, this is (the way) to be rewarded by Heaven. One did not cease to (express ones esteem by saying) so. One went to record this on bamboo and silk, to cut it in metal and stone and to engrave it on dishes, basins and bowls to transmit this to posterity and descendants. What did one thus intend to do? One wanted to commemorate those who had loved and benefited men, fitted in as they were with the counsel of Heaven (as they had become) worthy the Heavenly vails (quid pro quo in graciousness). Thus the Ode of Huang Yi says: "The Supreme said to king Wen: I cherish (in my mind) your radiant virtue. You did not loudly display (on musical stone or else) your (great) fame in order to show off (a brilliant excellence). Your growing up (into a summit of) greatness did not change your (skin and heart). Not by knowledge [acquired or exercised, but by nature and in no effort] you follow the patterns of the Supreme." (gn 38) The Supreme approves of his obedience to divine (law and pattern) and promotes him therefore (by letting him) take on (the position as successor to) the Yin (dynasty) as a reward. He honours him by making him Son of Heaven. He gives him wealth (in making him) possess the realms under Heaven. The fame of praise has not ceased (to resound) until this day. Thus one can know who those are (gn 38) which love and benefit

men, follow the (very) will of Heaven and receive the reward (for it).

(b, verse 12)

As to those who hated and oppressed people, who opposed the very will of Heaven and were punished by Heaven, who are they? (He) said: In this manner the ancient Usurper Kings of the Three dynasties: Chie, Chou, Yu, Li appeared. What then did Chie, Chou, Yu, Li attend to in their officies? It can be said thus: They practiced (division and) partiality and had not a grasp on the whole. With this partiality (in mind) those in charge of big states attacked small states, those in large households brought disorder to small households. Strong plundered the weak, the many oppressed the few, the clever deceived the ignorant, the honoured showed off (in the face) of the lowly. With (this type of) officialdom in view it did not (fit in) favourably with Heaven (as seen from the point of view of a) higher (level) or with the Spirits (as seen from the) middle (level) or with people (as seen from the level) below. Bringing no favour in these three (aspects) it brought no favour (at all). This is what is called: Malevolence towards Heaven. One collected the most hateful names in the whole world and attributed them to these (representatives of officialdom). Saying: This is not benevolence, not righteousness. This is to hate men and to oppress them. This is to oppose the very will of Heaven and to acquire punishment from Heaven. And it did not stop at this. There were also records (made about this kind of bad) service, on bamboo and silk, engravings on metal and stone, inscriptions on basins and bowls for transmission to posterity in generations. Saying (it once more): With which (intention was) this done? It was (to record) it for men to make them remember (such men) hating and hurting others, opposing the counsels of Heaven and bringing upon them the chastisements of Heaven. Thus the Great Declaration says: "Chou took a pose beyond his station in arrogance (and airs), not willing to worship Shangti. He abandoned his ancestors and the Spirits of Heaven and Earth by not making sacrifices (to them). Thereupon he said: I have the Mandate. He did not exert himself to make his duty. Heaven then (on his side) abandoned Chou and would not protect him." (It becomes then) discernible that Heaven deserted Chou and did not protect him, (because he opposed the counsel of Heaven). Thus one is fully able to know who those are that hated and oppressed people, who opposed the very will of Heaven and incurred punishment from Heaven.

(V,a, verse 13)

(It is a fact that our) Master, the philosopher Mo, masters matters (concerning) the will of Heaven (just as and) not unlike the wheelwright who is used to his pair of compasses or the carpenter to his square. (Considering now) the wheelwright, he handles the pair of compasses to measure the roundness or non-roundness

of objects anywhere, saying: That which rightly fits in with my compasses, I call circular. That which does not match my compass, I designate as non-circular. Thus whether an object is circular or not, is all known. Why this? Because the standard for circularity is evident. The carpenter in his way handles that square to test the squareness and non-squareness of objects everywhere, saying: That which rightly fits in with my square, I use the term square for. That which does not fit the square, I designate as non-square. Thus whether any object is square or non-square is all known. Why? Because the standard for squareness is evident. Therefore (our) Master, the philosopher Mo, masters (matters) concerning Heaven (in such a way that he in matters concerning) the upper (level) evaluates jurisdiction and administration (by lords of all ranks and titles) in the empire and on the lower (level) estimates what (concerns) the general public (in matters of) education and public views. Observing conduct (when it is marked by) obedience to the purposes of Heaven, he calls it good and (meaningful indeed). (If it goes) against the purposes of Heaven, he calls it the opposite of good (and meaningful). Observing expressed opinions and speech, if it fits in with the counsel of Heaven, he calls it good conversation, if against, he calls it not-good-conversation. (If he finds by) observation that justice and government strive after the very will of Heaven, he calls it good public service. If not so, he calls it not-good public service.

(b, verse 14)

With reasons (as above) to set up (these as) models and to raise these as (rules for proper) demeanor, by which the magnanimity and non-magnanimity of the king, his princes, lords, ministers and officials anywhere could be measured, can in comparison be like a method to distinguish (between) black and white. Therefore (our) Master, the philosopher Mo said: (If) nowadays the king with his princes and officials (of all rank and sorts of appointment) truly desire to follow the Way and benefit the people, they have better basically investigate into the root of magnanimity and righteousness. The very will of Heaven has just to be obeyed. To obey the very will of Heaven is to apply the standard of righteousness (indeed).

3. Mo Ti, chapter 28

Mo Ti, Will of Heaven, chapter 28. Final version.

(I,a, verse 1)

(Our) Master, the philosopher Mo said (with so many words): The disorders in the world, how could one (offer an) explanation for them? Surely (they occur as) men in charge all together understand minor matters, (gn 39) but they don't understand great (issues). How could one know about (this matter of) understanding small things but not big things? By this, that they don't understand the very will of Heaven. How could one know that they don't understand the very will of Heaven? In the way the households (of people) are kept together, one could know this. Now, there is the case of a man making an offense in (such a) household. (Let us say) that he is about (to find) another household, where he could avoid (the consequences) by going away. But meanwhile father warns the son and elder brother is on guard for the sake of the younger brother, saying: Take warning, be careful! If one breaks a house together and not give warnings, not take care (about the conduct), how could yet one's country be managed? Now, as somebody commits a crime in this country and is about to get out to another country to avoid (the outcome) by going away, (this is similar). Yet meantime father warns son, elder brother warns younger brother, saying: Take warning, be careful. To stay in one's country is impossible, if one does not take warning and isn't careful.

(b, verse 2)

Now (again), men all live under Heaven. But (with such an opportunity (gn 39) opportunity) to serve Heaven and yet to make offense against Heaven, then there is no (such thing as a) place to go (with an intention to) avoid him and go away from him. Even so, there are no (men who) know how to warn each other to the utmost. With this I know about great things, but then men do not know them. This is why (our) Master, the philosopher Mo, said: Take warning, be careful. (As you) must do, do as Heaven desires, but remove what Heaven hates.

(II, verse 3)

(About this is to) say: What is it then that Heaven desires and what does he hate? Heaven desires righteousness and hates non-righteousness. Yet, how do I know this? (I) say: (Because) righteousness is a standard. How do I then know that righteousness is (and functions as) a standard? Because with righteousness there is order. Without righteousness there is disorder. By this I know that righteousness is an (ultimate) standard. But now (as) this standard is applied to matters of) governmental authority, there is nothing (like those)

above (in the society) being governed (by those who are) below. It must (be so that those) below are governed (by those) above. This is why common people are not (meant) to put themselves in a position to invent the standard (for government). There are the (public) scholars to (give it) to them. It is not (up to) the scholars to put themselves into a position to order (these matters regarding) the standard (for government). There are the appointed ministers (to give) it to them. (And it is not) for the ministers (to devise) the standards (by themselves). There are the feudal lords (to give) the standards to them. The feudal lords are not in a (proper) position by themselves to (fashion) the (principle) standards. There are the Three Lords (of royal blood to give) such to them. (And these highest) officials (may) not make standards at will. There is the Son of Heaven (to give it) to them. (Even) the Son of Heaven is not in a position to make the standard (as it were) by himself. There is Heaven (to be the very) standard for him. (As it is) today (with) officials (titled or appointed) they all understand how the Son of Heaven governs the realm by standards. What they do not understand is that Heaven must be the (ultimate) standard (gn 40) for the Son of Heaven (to govern by).

(III, verse 4)

It's for this reason that in bygone days the Sages with understanding explained this to people, saying: For the good which the Son of Heaven has, Heaven is capable to give him reward. For those matters, in which the Son of Heaven is wrong, Heaven is capable of giving him punishment. When the Son of Heaven is unjust in (matters of) reward and punishment or not equitable in hearing lawsuits, Heaven sends down disease, calamities and evil forces, (gn 41) while frost and dew fall out of season. (And then) the Son of Heaven is obliged to feed with grass and grain the sacrificial oxen, sheep, dogs and pigs and to ritually purify for the occasion grains and vessels full of high-graded, freshly sweet wine, in this way making it possible to pray, (gn 41) to sacrifice and announce the need for blessing, (all) before (the face of) Heaven. I have in no case heard about Heaven praying and making invocations to the Son of Heaven for blessings. By this I (have reason to) consider the honour and eminence of Heaven, greater than (that of the Mandate) king. This is (now the general) reason why (in the dealings of Heaven) righteousness does indeed not come from the ignorant and of low station. By necessity it comes by the eminent and those who have the insight. (This is to) say: Who has indeed insight? Heaven has the (full) insight. But thus (in one word) righteousness really comes from Heaven. So now and everywhere those officials (of any position and title, desirous of righteousness) can't but obey the very will of Heaven.

(IV,a, verse 5)

(Now if I) say (so): To obey the very will of Heaven accordingly, what (is it)? (I) say: It is to be impartial and to love men everywhere. How could one understand impartiality and love of men (wherever they are)? By looking at impartiality (shown in the way) they are fed (gn 42) (by the filling-up of their food-vessels up to the lid). How then to understand (this kind of) impartiality and the feeding of them for the sake of livelihood? Because from antiquity to the present there is no distant and secret (gn 42) country of solitary (Barbary) but for all of them to feed oxen, sheep, dogs and pigs with grass and grain and to purify the grains and vessels full of high-graded, freshly sweet wine with the purpose in mind to worship in pious sacrifices Shangti, mountains, rivers, Spirits and Souls. Thus one can know the impartiality (in) feeding (by which all have plentiful means for living and for sacrifices). (Thus in the very) impartiality and spending of food there is surely mutual love. (One finds a) similar (case) with the Lords of Ch'u and Yüe. The king of Ch'u is supported (by people) within the four borders of Ch'u, so he loves the people of Ch'u. The king of Yüe is supported (by people) within the four borders of Yüe, so he loves the people of Yüe. (As it still is) Heaven brings impartially all under the sky together in a unit and supplies the food. With this I understand the matter of giving impartial love to men everywhere (providing for livelihood and the means for making sacrifice to the Provider).

(b, verse 6)

Furthermore, the love of Heaven for "the hundred families" (by their names) does not confine itself to just this (class of subject matter). In the present day countries among grain-eating people a murder of one (individual) person being innocent necessarily commands one (adequate) evil omen. Now, who (is it that) murders the innocent? (As I) say: (It is) a man. And which one (is it), that gives him the foreboding of evil? (This is to) say: (It is) Heaven. If Heaven really did not love (all) these people, (gn 43) how could it then be, that (among) men (there was such a thing as) a murder of an innocent and Heaven did not give a foreboding of (imminent) evil (to strike the murderer)?

(V,a, verse 7)

Moreover, (one can well know about) Heaven, (that his love) for the people is generous (and that) the love of Heaven for the people (also is) distinctive (gn 44). (This being the case) how do we (get to) know Heaven's love for the people (as distinctive)? On the ground that the Wise ones (are bound to) reward the good and punish the evil. How do we know about this necessity (by which) the Wise reward the good and punish the evil? We know this along with the Sage-kings

of the Three Dynasties. Anciently the Sage-kings of the Three Dynasties, Yao, Shun, Yü, T'ang, Wen, Wu, by loving all the world and accordingly bringing benefits to all enlarged the (very) intentions of these people, whom they served and benefited. They directed (and led) them (all) to revere Shangti, mountains, rivers, Spirits and Souls. Heaven found them (in doing this) to love those, whom Heaven loved and to be beneficial towards those whom Heaven would benefit. For this he let them be (duly) rewarded and he (promoted) them to have a place of rank to ascend (the throne) as Sons of Heaven and to constitute (them as models for right government). One called them (properly) Sages. With this (reference) we have the proof of good being rewarded (caused by distinctive love).

(b, verse 8)

(It was) in fact (and contrariwise) with the former Wicked kings of the Three dynasties, Chie, Chou, Yü, Li, that they (took themselves to consider) the whole world as an entity and hated it. Accordingly they brought injury (and harm) to all. They changed the minds of the people and led it (to bring) disgrace on Shangti, mountains, rivers, Spirits and Souls. Heaven held this to be a hatred towards those whom he loved and a harm to those whom he (wanted to) benefit. So he rightly (calculated) and applied (all sorts of) punishments on them. He let fathers and sons be separated, their kingdoms be lost. His mighty hand made them lose their spiritpoles and altars (to the gods of land and grain) and let utter grief reach their very persons. Along with this the multitudes everywhere jointly (gn 45) cursed them by a curse which lasted through ten thousand generations. They were ardently and unceasingly (bent on) removing the great evil of the Wicked kings. They gave names to them and said: "Lost (and erring) kings." By this one has a proved (and tested) knowledge about the punishment of wickedness.

(VI,a, verse 9)

Thus all officials of today who desire to do righteousness cannot but obey the very will of Heaven. (This is to) say: To obey the very will of Heaven (is to practice) impartiality. To oppose the counsel of Heaven (is to practice) partiality. What impartiality considers its principle is righteousness in government (and relations). What partiality takes for its principle is force (applied) in government (and relations).

(b, verse 10)

(Now that is to) say: What is it like to take righteousness as a rule for government and relations? (I) say: It is for the great not to attack the small, for the strong not to despise the weak, for the numerous not to injure the few (by villainy), for the treacherous not to deceive the stupid, for the eminent not to show off pride to the humble, for the wealthy not to be arrogant to the poor, for the robust not to rob the old. Thus it is for the multitudes (in the states

of the realm) mutually not to injure each other by water, fire, poison and soldierly weapon and knife. Such a state of affairs will be beneficial to Heaven above, to the Spirits in the middle and to men below. Being beneficial in these three (ways) there is nothing which has not (its proper share) in benefits. This is called "Heavenly (power of) virtue (to the best for all)". Therefore all who manage this are Sages, magnanimous, righteous, loyal, affectionate and filial. So one collects all the best epithets and attributes those to them. Why so? Because such conduct is to follow the very will of Heaven.

(c, verse 11)

Again, what is it like to take force as a model for government and relations? The answer could be formulated like this: The great attack the small, the strong despise the weak, the numerous injure the few, the treacherous deceive the stupid, the eminent behave themselves proudly in front of the humble, the wealthy are arrogant towards the poor, the robust rob the old. Thus it happens among the multitudes in the states of the realm that everywhere one uses water, fire, poison, weapons and knives, mutually to harm each other. Such a state of affairs is of no benefit to Heaven above; no benefit to the Spirits in the middle and no benefit to man below. With no benefit in these three aspects there is benefit to nobody. This is just called. "Injury (to all)". Therefore those who conduct themselves in this way are (nothing but) robbers and irregulars, invaders and scoundrels, devoid of magnanimity, righteousness, loyalty, grace, affection and filial manner. So one collects all the bad names (and designations) as attributes. Why this? Because this conduct is to oppose the very will of Heaven.

(VII, verse 12)

Hence (our) Master, the philosopher Mo, set up Heaven as a so-called (model and) law of righteousness, just as the wheelwright uses his pair of compasses and the carpenter his square. When now the wheelwright takes his compass (as instrument) and the carpenter his square, he knows by this the distinction between round and square. It is for such a reason that (our) Master, the philosopher Mo, set up Heaven as (model and) law of righteousness. We (may) do the same and in this way know that officials (of all sorts and) everywhere by eliminating righteousness are (unresponsive) and far off.

(VIII,a, verse 13)

How could it be known that the officials (of various title and appointment) wherever they are, by eliminating righteousness (deviate so) far from it? (Now it's known), that officials (with their noble names from large estates) make themselves broad and say (like this): I have my quarters in a large country and

if I do not attack a smaller country, in what lies my greatness?

(b, verse 14)

And so they fork out (in detachments) and inspect their warriors, "the claws and teeth". They assemble (and arrange) their crews on boats and chariots to attack and cut in on (some unoffending) state. They wedge themselves in (across) canals and boundaries, They mow (growing) grain in the fields. They cut planted trees and groves, damage the wallsystem and the outer city wall, manage to drive their chariots over (filled up) moats and ponds. They (destroy by fire) the ancestral temples, steal (away) and slaughter the (choice) sacrificial animals. People who rose (and made a stand) were beheaded, sought out and lanced. Those who did not resist were brought back in ropes (to do prisoner-of war drill labour). Full size men were used as (servants), grooms and (generally for) forced labour. The women were used as grinders, winery workers (and slave attendants at the table).

(c, verse 15)

But then these pugnacious lords don't even know that this is unmagnanimous and unrighteous. (Such a one) (gn 47) would announce to neighbouring feudal princes and say: I have attacked (this) country, overthrown (its) army and killed so many officers and so many people (resisting warriors, who still couldn't but accept their defeat). And these lords of neighbouring states likewise don't know this to be unworthy and unrighteous. They provide their gifts of fur and silk, send forth bundles (of select) silk (for the decoration of the center of) the court and their envoys who congratulate by presenting food and drink for the victory-festival.

(d, verse 16)

Then these belligerent lords, doubly ignorant about their deeds being unmagnanimous and unrighteous, made records about them on bamboo and silk and stored it in treasured archives to make (others) and people of their own lineage really wish to follow in the footsteps of their (own) former lords (in their doings), saying: Why shouldn't we throw open our treasured archives to see (for ourselves) the (right splendid) accomplishments and manners of the lordships (our ancestors)? Then they will certainly not (learn): "The true (government) of Wen and Wu was like this," (but rather): "I have attacked this or that country, overthrown its army and killed so many officers and people." As follows from these pugnacious lords, ignorant about these deeds (of theirs) being both unmagnanimous (gn 47) and unrighteous, (and from these lords of the neighbouring states, as much ignorant about such deeds being unmagnanimous and unrighteous) it is (just) natural, that (all along with this) attacks (and counter-attacks) never cease, (world without end).

(IX, verse 17)

These what I call great - but then not understood - issues and then these small - but understood - issues, what about them? (Suppose that) there is a man like this: He enters somebody's compound and garden, (listens to all sides and then) he takes the owner's peaches, plums, melons and ginger. A superior (in charge) catches and fines him (and) all who hear (about it) find him in the wrong. Why? They say (to themselves): He has not had any toil (or labour from the start and still) he succeeded (in getting) this loot. Already in this he had no reason (at all) to take anything. How much more (is this true about one or those who) leap over the walls and boundary fences of somebody to pull out of hiding the very young members of the family and the female (while the men resist the intruders) or (the same about such ones) who likewise (enter) the storerooms to steal the other's gold, jade and stored cloth. (The same would be true) about any person who jumps into the railed fold to steal the other's oxen and horses. (And increasingly so), (if there was a man who) killed an innocent person. Contemporary kings, princes and lords (as far as their) civil service (goes), starting with those who kill (even as it were just) one innocent man (and then the others) who (while the men resist the intruders) jump over the walls and fences of somebody to pull out (gn 48) of hiding the young members and the women (of the family), who likewise enter the storerooms to steal the other's gold, jade and stored cloth, those who get into the railed fold to steal the other's oxen and horses, those who enter somebody's compound and garden to take the owner's peaches, plums, melon and ginger, (.....) the contemporary kings, princes and lords apply punishments for this. - Even in the old time way of government by Yao, Shun, Yü, T'ang, Wen, Wu, this would also be the same. Nowadays the feudal princes in the realm have their intentions, all the same (as the evil-doers), to encroach upon others, oppress them and bring about an exclusive possession (and loss to all other people). This (is to be) counted as a thousand and ten thousand times worse than to jump the walls and fences of somebody to reach out after his youngsters or enter the other's storeroom to steal his gold, jade and stored cloth. It is a thousand and ten thousand times worse than to jump into the railed fold to steal oxen and horses or to enter the compound and garden of somebody to take his peaches, plums, melons and ginger. And yet (as they) say it themselves, this should be considered righteous (!)

(X, verse 18)

Therefore (our) Master, the philosopher Mo, said: This can't but bewilder us. About this inconsistency in behaviour, how (does it differ from) embarrassment in making the distinction between black and white, sweet and bitter? (Suppose)

there were people like this: (If) one shows somebody a minor (quantity of) black and (then he) says it is black. (If one) shows him a big (quantity of) black, (then he) says it's white. He surely would have to admit that his eyes are in trouble. He does not know the difference between black and white. Today (there might) be somebody like this: He may taste just a small measure of sweetness and call it sweet, but in tasting much sweetness he says it is bitter. He certainly must say that his mouth is in disorder and that he cannot differentiate between sweet and bitter taste. According to rule and law of the present day kings, princes and lords, if someone kills in his home state, he is imprisoned. (Such violence is brought down.) But when there are those (who in great number cross the borders and) kill many of the citizens of neighbouring countries, then one finds a reason to trust this to be greatly (praiseworthy) and righteous. How is this different from confusing the distinctions between white and black, sweet and bitter?

(XI, verse 19)

For such reasons (as above) (our) Master, the philosopher Mo, established the will of Heaven as ruling model and law. Not only (our) Master, the philosopher Mo, took the will of Heaven as law. In the books of ancient kings (there is a) theme (in) the Ta Ya (running thus): "The Supreme said to king Wen: I cherish (in my mind) your radiant virtue. You did not (display on musical stone or else) loudly your (great) fame in order to show off (a brilliant excellence). Your growing up (into a summit of) greatness did not change (your skin and heart). Not by knowledge [acquired or exercised] [but by nature and in no effort] you follow the patterns of the Supreme." This is an account about king Wen, that he took the will of Heaven as (standard and) law and followed the (codified) patterns of the Supreme. (Thus) also the present officials (of various rank, function and title) wherever they are (in the royal and feudal domains), (granted that they) really and sincerely desire to practice magnanimity and righteousness and try to be highly (rated) advisers, (who) on the upper (level) choose to take the middle (way) of the Sage Kings and on the lower (level) really wish to benefit all people in the homeland, should be equal to the will of Heaven and can't (really) but be (devotedly) discerned (about it).

V. THEMATIC COMPOSITION, COMPOSITIONAL COMPONENTS,

CHAPTERS 26-28.(Mainly based on the Translation chapters and the Mo Ti Index texts.)

Preamble: While the composition in the three chapters of Mo Ti, considered to be the originator of any particular quantum of literature and texts, tied to his name, but handled by his disciples and other recipients involved in the as-sorting management of the textual material throughout the history of this literary tradition, constitutes a general problem and cannot be even approached until the investigator by research has got a comprehensive grasp on the whole body of motistic verbalizations and possible interpretations, the tentative and temporary attempt could be tried to organize the vocabulary of in this case the three chosen chapters of Mo Ti, based on the fact of glosses actually used and translated with references to lexicographical and interpretative data. The question whether the translation fits in with an as yet unverified supposition, that the textual material has an original communicative meaning, cannot get an immediate answer just by reference to composition headlines and compositional components. This answer must relate itself to the continued research throughout the investigation as a whole. For the benefit of the reader the three chapters of Mo Ti, The will of Heaven, in a sequence of themes, the initial, the medial and the final version, chapters 26, 27 and 28 have been divided into headlined component parts according to contents. Reasons for this particular way of organizing the subject matter will be given in this investigation per occasione.

A. Mo Ti, Will of Heaven. Chapter 26

- I. The glosses of the triplicate headlines in chapters 26 and 27-28:
Mo Ti, Will of Heaven.
- II. On understanding small matters but not the involved large issues.
 - a) Point d'appui: That officials do not understand large issues but only small matters.
 - b) Exemplifications: 1. From a case within an household. To make offense and try to evade consequences. Meanwhile warnings and admonitions. 2. Dito, a case within a state. 3. The case of "nowhere to escape", owing to the presence of the discerning eye of Heaven. 4. How the confusion about matters concerning Heaven affects the giving of counsel and how this proves the observation made regarding small matters and greater issues.

III. The presence of Heaven qualified by Heaven's desire for righteousness and detestation of unrighteousness.

- a) The consequences of this for the people when confronted with its own desires and fears.
- b) An enlarged knowledge about the consequences for the people with desires and detestations of Heaven in view.

IV. The meaning of righteousness of Heaven as a standard for government.

- a) Rule by authority runs from above in government, but Heaven rules the Son of Heaven.
- b) How this significance expresses itself also in the traditional sacrifices.

V. The very will of Heaven.

- a) Obedience and disobedience to the very will of Heaven related to the terms: Love and gain, reward and hatred, loss and punishment.
- b) Exemplifications: 1. Deeds and rewards of the Sage Kings.
2. Deeds and punishments of the Vicious Kings.

VI. The love of Heaven.

- a) The mutual love of Heaven and the multitudes.
- b) The love of Heaven in the case of one innocent man being murdered.

VII. To follow the counsel of Heaven.

- a) The effects on the multitudes conditioned by applied standards of righteousness among them.
- b) Dito, under the conditions of applied standards of force experienced by them.

VIII. The art of applying measures: The standards of the will of Heaven and the use of pairs of compasses and squares, in comparison.

B. Mo Ti. Will of Heaven, Chapter 27.

I. Heaven as the origin of righteousness.

- a) A matter of examination. It goes beyond the distinction of high and low in society, but concerns first the eminent ones.

- b) The proper start for such examinations is to observe the importance of eminence and wisdom in the structure of right government.
- c) Insight about the relation Heaven - Son of Heaven is all important for understanding the matter.
- d) The testimony of the classical documents about the Tao and how this must count even now.

II. What the will of Heaven does not suffer and what it advances.

- a) Disorder and order with consequences for the full span of social life, for civil service and for basic human relationship.
- b) The identity of the proceedings in government action on all levels, when related to the will of Heaven and advanced by Heaven.
- c) The dire consequences if human desire does not conform with the desire of Heaven.
- d) The forebode of impending evil in case love from Heaven gets no response.

III. a and b. The generous love of all people and the blind thanklessness in no response. In such contradiction an evil foreboding remains.

IV. a and b. Outstanding historical examples of men with "heavenly nature" and of men disposed by "malevolence towards Heaven".

- V. a) The mastership in using tools to measure and evaluate the round, the square and the good in public behaviour and action.
- b) The method to distinguish black and white in matters of great consequence.

C. Mo Ti. Will of Heaven. Chapter 28.

I. Take warning, be careful!

- a) The strongest awareness is called for, when the issue greater than all other is actual, namely the unavoidable presence of Heaven. If not, the real causes for disorder and unbalance shall never be known.
- b) When the conflicts in the households are not handled with reference to the greater issue, disorder follows and a perspective of "nowhere to go" opens up.

- II. The function of righteousness as an ultimate standard rests on the approval and disapproval of Heaven.
- III. The dealings of Heaven with the Son of Heaven in giving rewards and punishments to him and the fact that Heaven makes the necessary sacrifices possible make manifest the greater honour and eminence of Heaven beyond all men, great in his insight and righteousness.
- IV. How obedience to the will of Heaven functions as impartiality and love.
 - a) In matters of livelihood and ritual.
 - b) In matters of justice, with Heaven itself as the model.
- V. The love of Heaven is generous and distinctive.
 - a) Exemplifications by goodness being rewarded in the time of the Sage Kings.
 - b) Exemplifications by consequences in the time of the Wicked Kings, when his love was rejected.
- VI. The case of righteousness as an obedience to the very will of Heaven, related to applied righteousness and force.
 - a) The standards of partiality and impartiality involved.
 - b) Applied righteousness as a tool for impartiality.
 - c) Applied force as a tool for partiality.
- VII. The establishment of Heaven as a so-called ruling model and law of righteousness, as the pair of compasses and the square are models when used.
- VIII. An evaluation of those eliminating righteousness.
 - a) The vanity of a great lord as he attacks a smaller country.
 - b) An epic on the miseries of war.
 - c) The mistaken contemporary approval of false greatness.
 - d) How historical records describe unrighteous wars as splendid accomplishments.
- IX. To punish smaller crimes and not to punish the greatest crimes, but to call them righteous.

X. To form judgements like making blackness white and sweetness bitter.

XI. A plea for taking the will of Heaven as a ruling model and law.

VI. COMMENTS ON THE TRANSLATIONS WITH REFERENCE TO DIVISIONS AND LINES IN THE INDEX TEXT VERSION, CHAPTERS 26-28.

Preamble. The topical elucidation which has been tried in the chapter on thematic composition - an attempt similar to "prendre la lune avec les dents" - is in fact a form of premature interpretation with its aim in throwing light upon and illustrating the way in which the component parts of the composition fit into the subject matter as this is presented in the theme, "Will of Heaven". As the three chapters have the same theme but differ in emphasis, the problem arises whether the composition outline based on the translation has more the character of an interlinear, short but possibly suggestive commentary than a precise and organizing equivalent of the textual contents. Interpretation may sometimes mean a construction, as the "interpre" (CSD, p.605) more is an agent for his own preconsiderations and presuppositions in the interpretative situation, chosen or dutiable (cf phrase in MCED, 1931, 5142:15), than for the "sender", in this case the representative Chinese vocables, and definitely not for those very persons or agencies which have at an early stage "interpreted" and communicated to new "receivers" the original verbalizations carrying "prime experiences" (pn 1), those of Mo Ti, the philosopher. How difficult therefore to guard against the evident danger involved, namely the presentation of an imaginative, however interesting, short-cut fabrication.

It has been said above, that the composition with its component parts in chapters 26-28 was not just based on the translation as such, by which the "contents" of the chapters might be pedagogically understood, but was primarily made in accordance with indications of such parts in the text by in a broad sense lexicographical and grammatical elements. These give a better lead in the sparsely punctuated lectio continua, i.e. in Pi Yüan, 1783, Sun Yi-jang, 1894 and Index, 1961, a.a. (pn 2).

pn 1) Term exemplified in "Tao Fong", Hong Kong, "Sorrow at Homantin", March 15, 1974.

pn 2) Cf generally to data on textual history: Fo, p.1-24, Mei XX, p.49-60.

I. REFERENCE, TRANSLATION I, VERSE 1:a-h.

THE TITLE IN THE TRIPARTITE CHAPTERS 26-28:MO TI, THE WILL OF HEAVEN

1 a. Vita Micii

A "Vita Micii" - to use the latinized form for Mo Ti - must share the biographical obscurity of the majority of ancient Chinese thinkers. But beyond this Mo Ti has been neglected more than others owing to his supposed essential estrangement from the soon dominant rival school of Confucius (cf Fung, chapter IV). Y.P.Mei, whom I have here chosen to follow as an authority, relies on a single classical remark by Si'-Ma Ch'ien (145 - c.86 B.C.) at the close of an essay on the "Life of Meng and Hsün": "Motse was a Minister of the state of Sung, well trained in the art of defense and fortification, and practised economy. Some say he was a contemporary of Confucius, while others say he lived after Confucius. "The History of the Latter Han Dynasty quotes another single statement: "Both Pan (i.e. Kung Shu Pan or Kung Shutse) and Mo Ti were contemporaries of Tse Ssu and lived after Confucius time (551 - 479 B.C.)". No one has ever attempted to be the biographer of Mo Ti until the time of Sun Yi-jang in his edition of the Mo Ti text in 1907 A.D. Sun suggests that Mo Ti lived from the year 468 to 376 B.C. Mei follows generally Sun, but proposes as dates for Mo Ti the years 470 - 391 B.C. (Mei, XX, chapter II). He has considered the efforts by Hu Shih and Liang Ch'i-ch'ao (cf the bibliography, auth.), who assign to Mo Ti the years 500/490 - 425/416 and 466/459 - 390/382 B.C. Mei does not refer to the estimates by Alfred Forke (1922), though this outstanding scholar uses similar arguments based on textual evidences. Forke's figures are 480 - 400 B.C. By indirect methods Mei finds that Mo Ti must have been a native of the Lu state (Shantung, cf maps in Mei, XX, Appendix II and in Fung, after p.454, auth.). The states of Sung or Ch'u could according to Mei not be claimed as places of origin. The evidences for the determination of Lu as the native state of Mo Ti are discussed at length (Mei, XX, pp.38-41).

Mei traces the intellectual lineage of Mo by quotations. Mo went to school under descendants from the Court Master of Ceremony, e.g. the code of ceremonies for the sacrifice to Heaven, i.e. the Master Chio. He was thus trained in a traditional school, but he rebelled against the norms of the Chou dynasty and adopted the older norms of the Hsia dynasty (2205 - 1766 B.C.). Thus Confucius and Mo Ti drew their inspiration from the intellectual orthodoxy of their time, but with different reactions. The fact that "Motse brought numerous books in his wagon drawers as an envoy to Wei" (Mei, XX, p.226) bears witness to his extensive reading. As a man of learning Mo is

found as a traveller from state to state among rulers and princes to put his theories into practice, (Mei, quotations pp.223, 227, 243, 244-46, 250). Mo was criticized for his active mind. His defence was a reference to "righteousness", resting on an obvious self-confidence (cf op. cit. pp.222, 229, 231, 249, 250). Only once he held a state office, in Sung. There he was imprisoned not much earlier than the year 404 B.C..No mention of his own political career is given in the written Works of Mo Ti. Irrespective of political failures Mo Ti concentrated on pedagogical activities and maintained a school, three times mentioned in Mei, XX, pp.238-39. When Mo saw a prospective pupil he told him to come for study and promised that he would make him an official. Mei has made a list of the disciples recommended by Mo: pp.214, 217, 227, 250, 251, 254. Hearing of a case of forthcoming war he actually journeyed to the ambitious ruler to prevent such a project from being carried out (cf op.cit. pp.224, 254, 257). His life suggests ascetic practises. He had, according to Mei, no family or private interests. But his actions were not appreciated. He was misunderstood, even condemned. In a final appraisal Mei closes his biographical study by a reference to Huai Nan tse, chapter XIX. The author fails to find in this vita by Y.P.Mei a reference to I Wen Chi from the History of the Earlier Han dynasty by Pan Ku (d. 92 A.D.), second division, The various Masters, 6, The Moh school: "The Mohist teaching began with the guardians of the temples.... (cf L.C.Porter, Aids....1934). This reference supports the Mei quotation ut sup. about Mo Ti:s study of the Chio tradition in the Code of ceremonies for the sacrifice to Heaven. Beyond this the I Wen Chi refers to the Ceremony of selecting civil officers and of military exercises, important elements in the system of Identification with the Superior and the Exaltation of the Virtuous, ranging the order of values. Furthermore it is evident from the chapters on the Will of Heaven that Mo Ti:s consciousness of knowledge and obedience related to the purposes of Heaven is basic and provides a key to understanding. This should be considered in any critical appraisal of Mo Ti.

1 b. Mo Ti, the name

Mo hsüeh, (MCED, 1931, nos 2780 a and 4386), i.e. The Branch of Study concerning Mo Ti, based on the collected writings carrying the name of Mo Ti, has found a reason to wonder at this type of naming (latinized Micius, probably taken from a Fukien dialect, mo read as mi, auth.). One has observed that the character mo, 墨, also means "human figure with face and body covered with spots (warpaint?)", cf KGSR, 904 a-c, MCED 1931, no 4386, mei or mo. Cf also Baller (see Bibliography), 3640, meh, with the phrase meh hsing,

墨刑, "tattooing on the face - an ancient punishment"; a name of dishonour.

But MCED has also mo k'e, 墨客, "a literary man". One has thus a reason to think that Mo might be a name of honour. (Cf here W.Bauer: Der Chinesische Personenname, p.288: Bildung, Literatur, Kunst, f.i., 墨, Tusche.) One might even count the Mo-name as possibly an ancient one, of the Tso-chuan period, cf again W.Bauer, p.22.)

Still GCED, Tables II, observes that the family-name Mo is no longer found in the Po chia hsing, 百家姓, of the 10th century - while the second name of Mo Ti, 翟, ti or chai, is still kept there.

The Hong Kong University professor, Wei Chu-hsien (cf his Introduction to the 214 Radicals, Hong Kong 1969, p.121), who has otherwise strongly tried to prove, that Mo Ti must have been a non-Chinese owing to his concepts, interprets, 黑, hei, hek, as "soot deposited by fire in a chimney, hence "black", or China -ink black when written, 墨, with a 土, t'u as in mo. Cf also Gile's remark on entry 8022: Ink made from soot obtained by burning resin - was an annual tribute from Korea. W.Bauer a.a. has furthermore studied cases of "geographische Namen" (pp.15 ff, 351). This has in the case of Mo been suggested earlier by H.R.Williamson, a co-scholar of Liang Ch'i-ch'ao, of Mo-research fame, in: Mo Ti, A Chinese Heretic, Tsinan, 1927, p.1. Williamson surmises that Mo has adopted his name or that this was conferred on him as a title of distinction as he had spent considerable time in Ch'i, 齊, the Eastern part of Shantung. There is the city of Chi Mo, 即墨. One might ask though, why the name of Chi was not chosen instead, which is also a family name in the t'u shu chi ch'eng, 圖書集成, referred to by H.A.Giles in GCED, Table II? (See map in chung hua ren min kong ho kuo fen sheng ti tu chi, Peking, 1947, chart p.38). Data above seem to point at the circumstance that the name of Mo has been considered non-conspicuous. The CDC, p.181, interprets thus the name of Mo Ti "tout à fait laconiquement": "Nom d'un sophiste réfuté par Meng tzeu". Simultaneously the quotation proves, how the chill from 1800 years of a cutting and searching wind, also cuts short research in even classic sinology. Meng had traditionally to win out on Mo, the Heretic.

The second name Ti has on the other side been felt as a stronger challenge to imagination, in particular by taoists. GCED, 241, ti (tsê) or chai, is also used for 狄, 10930, a general name for peoples of the Hun class, "Northern barbarians". The widest use of the word refers to the Tartar

pheasant and its ceremonious plumage used for fans, in worship and for court robe trimming. Ti is also the name of a feudal state (cf CDC, p.731) near Gobi, now famed by its present name Yen-an Fu in North Shensi, map ut sup. p.38: 延安府. W.Bauer ut.sup. would thus probably have considered this name as "geographisch" (pp.15, 351). (Cf also p.291, yao 耀, bright, glorious and taken as "Name nach Vögel", p.274-45, 335 et al.).

Fo, chapters IV and V, pp.35-39, describes the way taoistic tradition, starting with Mo Ti's very name, finds reason to consider him a genius. Accordingly the family name of Mo Ti is not Mo but Ti. His second name is Wu, 烏, raven (GCED, 12721, species of Corvinae, in this case the red raven. "Seine Mutter träumte, dass der rote Rabe aus der Sonne ins Zimmer zog. Erschreckt wachte sie auf und gebar ihren Sohn, den sie deswegen "Rabe" nannte." (Fo p.38) The story gives a good example of name-giving. Cf W.Bauer, pp.60, 328-332, Träume.

Interpretations of the "meaning" of proper names of Mo Ti are thus at times coloured by the evaluation of his person and standing in the corpus philosophorum and are thus related to the function of posterity to affect the fama of a person. (Cf Index, 47,28:39 and 47,28:43, o ming, shen ming). For the general grammatical function of Chinese names, cf Von der Gabelentz, CG, pp.360-67.

1 c. "Will of Heaven", t'ien chi' "to revere Heaven", or tsun t'ien

Chapters 26-28 in the Index and in our translation are titled t'ien chi', Will of Heaven. While here an extended, critical study and report on textual history, autenticity, editions and commentaries, authorship in different portions of the text and principles for composition and title designation (cf Fo, pp.1-24, Mei, pp.49-60) could be generally called for, I satisfy myself here with a reference to the more limited scope of this study to make one important introductory observation regarding the title ut sup. In chapter 49 (Mei, p.251) Mo answers his disciple Wei Yüeh, who asks: "What do you say is the most urgent enterprise?" "If the country is insolent and without propriety, teach them to reverence Heaven....". The term here is not then as in the title of our chapters 26-28: t'ien chi', Will of Heaven, but tsun t'ien, 尊天, cf KAD, 1112, "a fine cup for libations and feasts; stately, honourable, noble, venerable, honoured person, Sir (廿, two hands holding 缶, ch'iu a winecup) phonetically related to terms like "adjust, regulate, assemble, follow, obey)". Also CDC, p.239, "vase à liqueur: Les six espèces de TSUENN sont le TSUENN: à figure de boeuf, d'élé-

phant, sans pied, à large panse, le grand, le montagne." And again GCED, 1145: "To honour, numerative of idols etc.,. abase ourselves and exalt others." (pn 1 a-b)

pn 1 a) This alternative phrase means that the investigation of glosses in the chapters ut sup. must not just consider compositional components in terms of doctrinal theory and normative principles. It is questionable indeed to move *aequo animo* into the Chinese type of communication by graph and speech, "abstract or concrete", and in so doing to apply directly - as this would be - traditional Western, Indian a.o. "theories of interpretation". There should from the very outset in such an undertaking be formulated signs of hesitation about the way "alien and idiomatic" concepts might be presented while translations, interpretations and definitions were tried. Terms like "Heaven" or "Will" a.o. might comfortably invite the reader of translations from the field of sinological research to uncritical associations. How close comes such a reader even from the start to a meaningful grasp of Mo Ti as a thinker and educator by studying the Table of contents f.i. in Fo, 1922, Buch III: 1. Metaphysik: Der Himmel, Geister und Dämonen, Schicksal, 2. Praktische Philosophie: Die Staatslehre, Politische Ethik, Individuelle Ethik? What can "Metaphysik" possibly mean in Chinese? What "Praktische Philosophie"? Not that terms do not lie in wait (e.g. in RS, 58, 2u: CA, hing ör schang, Metaphysik, 545, 1 m CA, tschê hûe, Philosophie or even a conventional term for Praktische Philosophie as, CA, shih chien chê hsioh,

(cf Dictionary of Religious Names and terms, p. 141).

But in the use and understanding of them the particular concepts and ends of the interpreter or translator into Chinese are often too plainly taken for granted as being adequate. Only after an extended process of analytical accounting for actually applied semantical conditions a repeated reading might be called a reading with understanding, a reading secundum naturam and no more secundum artem or secundum quid. The difficulties involved motivate constantly repeated efforts in better translations and interpretations from the Chinese classical, literary heritage.

pn 1 b) In the observed turn-over from "t'ien chi'" to "tsun t'ien" to characterize the contents of chapters 26-28 one is reminded of particular functions of Chinese glosses. It is an unexpected advantage for the translator by this term: "revere Heaven" to bring in a notion of attention, attitude and evaluation. By this an enlarged unit of meaning can be advanced. If not, a stale discussion is an inevitable consequence. Saying this is not to insinuate that the problems involved have not been felt by scholars concerned. Current research constantly grapples with them. The remarks ut sup. are made only to underline the constant need for awareness even as the semantical scenes incessantly change under the eye of the reader.

One may now with a reference to the answer given to Wei Yüeh, the future diplomatist or ombudsman for the Mo Ti school of disciples, say: What makes the enterprise urgent? If this be the insolence and lack of propriety in the particular realm, how does this call for "reverence of Heaven" work as a cure? How is relationship with Heaven qualified by change in the attitudes of insolence? The Index phrase runs: Index 49, 91, 63: yin p'i wu li,

淫僻無禮. 1. KAD, 276, 淫, jin(yin), overflowing, exces-

sive, licentious, lawless, lewd, vicious, passionately fond of. 2. KAD, 723, 僻, p'i, "mean, low, bad, out of the way". Also GCED, 9017, 僻見, p'i chien, "a prejudiced or one-sided view, generally: low, mean". If without, 𠂇, jen, man, "to be perverse, partial, specious, liable to punishment". 3. KAD, 1289, 無, u (wu) - "not exist, not have, without, not". 4. KAD, 538, 禮, li, "sacrificial ceremony, ceremony, rite, etiquette, decorum, politeness, presents". Cf also, 豐, li, sacrificial vessel (picture of a vase with flowers). Cognate and etymologically same word ut sup.

With just made references in mind and by "close reading" (term borrowed from S.Nordin, Interpretation and Method, Lund 1978, p.99 ff) the phrase from Mo Ti, chapter 49, "if the country is insolent and without propriety", yin p'i wu li, has got a broader significance, carried by the glosses observed. Some additional remarks might be considered useful. The character signific (radical, root) element in yin, 淫, grow haughty etc., is found to be tsau (chao), CA, KAD, 275, 276 (with enlargement by suei, 水, water), meaning "claws, scratch, grip". The term "insolence" used by Mei, p.251, does not primarily bring out this element of tsau (modern chao). This should have been done, especially as Mo in chapter 28, tr.XIII, b, uses the term "claws and teeth" in a significant way. In the closest context Mo here furthermore develops the concept of "Heaven" as model and law, righteousness, and then as a contrast the element of "insolence" as an equivalent of "making oneself broad" and having a false sense of "greatness". Thus the "urgent enterprise of teaching reverence to Heaven" relates itself to "yin", to those who "by claws and teeth" grip for the trophies of usurpation instead of lifting the same hands to hold sacrificial vessels, "li". By a change in attitude and pose (li) the relation to Heaven is regulated and balanced.

The significant element in "p'i", the next word of the phrase "yin p'i wu li" (cf also Index 43, 27, 22 and 63) is built up by a chieh, 𠂇, sealholder: magistrate, who k'ou, 口, pronounces a sentence over a hsin, 辛, criminal (cf KAD 723 and Wei, p.190). This is now another way of describing irreverence in the sense of illegality in court and public procedures by unauthorized officials, carrying names and titles but unfit in "actualities", in deeds (therefore the right terms must be defined to match "name and actuality", cheng ming, 正名).

On such a basis the language of ominous counsel, ritual, liturgy (Gr.lēitos, vom Volke, das Volk betreffend, öffentlich, and läiton, das Stadthaus, Gemeindehaus, RGDW, II pp.13, 19), purification ceremony and worship would be contradictory to such a degree, that society could be designated as impious

and desecrated, wu li, 無禮. Such improprieties would call for the revival of "tsun t'ien", "to revere Heaven". In an eventual selective summary of terminological data and an inventory of systematizing key-vocables the function of "tsun", 尊, "to reverence Heaven" in its contexts cannot be neglected.

A term like "tsun" naturally lends itself to qualify verbalizations in religious (pn 1) language.

1 d. Will of Heaven, t'ien chi'. The aspect of textual history

In introducing the discussion about the title for chapters 26-28, t'ien chi', Will of Heaven, the reference to a phrase in chapter 49, tsun t'ien, "to reverence Heaven", ushered in a useful element of compositeness. Tsun t'ien has in conversational, current speech in an oral tradition a closeness to "natural" (pn 2) meaning caught by the listener, than has the term t'ien

pn 1) At this stage to give a final account of a verbalized meaning of religion and religious language would be untimely. I expect to touch on elements of a definitional character while the compositional compounds are studied in the case samples. As an interim I choose to refer to a recent endeavour tried in Berkeley, U.S.A., 1970: C.K.Yang, Religion in Chinese society, observed by F.P.Brandauer: Reflections on Religion and the People's Republic of China, Ching Feng, vol.XX:2, Taofongshan, Shatin, Hong Kong, 1977, p.82: "For the purpose of this study, the structural viewpoint of Joachim Wach has been combined with the functional viewpoint of Paul Tillich in defining religion as the system of beliefs, ritualistic practices and organizational relationships designed to deal with ultimate matters of human life such as the tragedy of death, unjustifiable sufferings, unaccountable frustrations, uncontrollable hostilities that threaten to shatter human social ties, and the vindication of dogmas against contradictory evidences from realistic experience. Such matters transcend the conditional, finite world of empirical, rational knowledge, and to cope with them as an inherent part of life man is impelled to seek strength from faith in such non-empirical realms as spiritual power inspired by man's conceptions of the supernatural." As an illustration exempli gratia of the way "verbalize" is used ut supra, see the same Periodical, vol. XVII:4, 1974, Gunnar Sjöholm, Book Review: Haakan Eilert: Boundlessness, Aarhus-Uppsala, 1974.

pn2) Cf the term in Gr. hylä, - Stoff, Materie, woraus etwas bereitet wird, RGDV, II, p.554. Mark the classical story of "natural speech", meaning carried by the phonetic element in any word, "hylic semantics", see G.Rawlinson-Komroff, Herodotos, II or Euterpe, p.81, Newyork, 1928, 1946.

chi' in our text. The latter has the mark of the "thetic" (pn 1) systematizer who for certain purposes organizes textually interpreted concepts to represent a body of patterned thought of particular importance to the trends in a current school. This larger process of bibliographical and censorious literary classification in larger Chinese recording court archives has a bearing on the problem of t'ien chi' as a title heading in Mo Ti chapters 26-28. While not underestimating in this respect the role of Li Si 李斯, the chief minister of Shih Huang Ti, 始皇帝, of the Ch'in, 秦, dynasty (255-206 B.C.) as preserver of prohibited books in the imperial library, as an instigator to the decree of the Burning of Books in 213 B.C. and as the reported "inventor" of the "Lesser Seal" script, one has reason to underline the prominent names of Liu Hsiang and his son Liu Hsin (in 22 A.D.), 劉向, 歆, (cf L.C.Porter, Aids to the study of Chinese Philosophy, Yenching, 1934) as promoters of the general and the motistic literary heritage. P'an Ku, 班固, (92 A.D.) uses the material in his history of the Earlier Han Dynasty (206 B.C. - 25 A.D.), 前漢朝. I quote here the I Wen chī, the "Annals of Literary Production", the Second Division, The Various Masters (cf Porter ut sup.): 藝文志, 6. The Moh School: Of the Mohists there were the books of six schools in 16 chapters."

This remark should be compared with the reading in Mei p.54: "...although we have no positive evidence that the three versions of each discussion are respectively from the hands of these three men, i.e. the leaders of the three branches of Moism, Hsiang Li, Hsiang Fu and Teng Ling, who split up after the death of Motse, yet the three sets of the synoptic books and the three Moist schools (auth.) would be too happy for a mere coincidense. It seems reasonable that each of the three schools furnished themselves its own text with individual latitude and slant on the teachings of the common master. When the different texts were compiled, what we now have as the synoptic gospels of Moism become the natural result." (pn 2) "I am inclined to accept the last suggestion and to conclude that the present three-headed chapters have an early origin. They had thus a history of oral and literary tradition

pn 1) Cf Rost op.cit., p.443: thésis, Convention im Gegensatz gegen Natur, and thetikōs, geschickt zum Setzen oder Bestimmen ... further in this context, thésfatos, theosfämi, von Gott besprochen oder verkündet, verfüegt, bestimmt, also E.Hellquist, Etymologisk Ordbok, p.66, 1104, bestämma, stämma, related to ty.Stimme).

pn 2) An alternative theory, pp.54, 55: "...these chapters were Motse's lectures to prepare the disciples for office. They might have been taken down by some disciple and later expanded to three versions, or several pupils might have made records of them and out of these three were selected.

while geographically distributed until they were registered as late as the years before 213 B.C. under the policies of Li Sī. After this time the schools were dispersed still more. 6 schools were registered by Pan Ku. Fo, 1922, observes also, p.6; "Die älteste Ausgabe wurde von Liu Hsiang in der ältesten Han Zeit besorgt in 71 Kapiteln. (Remark: This figure about 71 chapters is traditional as also the figure about 15 Books. How does this correspond with the report by Pan Ku on 16 chapters? 16 books would have been a closer conjecture, but then one "book" must be taken for a "Inhaltsangabe" or rather the first book in an Introductory Memorial to the Throne, a tsou shu, 奏書, cf GCED, 11813.) Diese vollständige Ausgabe muss um 200 n.Chr. noch vorhanden gewesen sein (with a reference to the later commentator Kao Yü, 高誘, who mentions 72 chapters)". This gives to the Mo-school an oral and literary tradition approximately covering the years 440 B.C. to 200 A.D. A greater emphasis should be laid by students of Mo Ti on the oral element. The repeated portions in the "synoptic" (term borrowed by Mei from Fo) chapters, observed by Y.P.Mei and A.Forke, are in my opinion primarily not the result of a centralized editorial levelling and adjusting of textual traditions prevalent in three or more "fixed schools". Repeated sentences and parts subsequently noticed, while the three versions covering the same titled themes were read and compared, have the character of memorized sentences in an orally spread out tradition, in preciseness rather superior to written documentation. In fact they bring the reader close to Mo Ti's instruction and educative guidance in different circumstantial and geographical settings and on diverse occasions throughout his itinerant life. They have the quality of urgency, exactness, persuasion: the instrumental simplicity of the square, the compass, the stone and the discrimen of realistic observation in processes of changeable history.

"The Mohist teaching began (as quoted from Pan Ku, ut sup.) with the guardians of the temples. The temples were built with plain wooden rafters and thatched roofs, so their teaching emphasized frugality. The temple was the place where the three elders and five experienced men were honoured, so their teaching emphasized universal love. The ceremony of selecting civil officials and the ceremony of military exercises were held in the temple, so their teaching emphasized the preferment of virtue and ability. The temple was the place for sacrifice to the ancestors and reverence for fathers, so their teaching was to honour the spirits. They accepted the traditional teaching of following the four seasons in practice, so their teaching was against fatalism. Accepting the traditional teaching of exhibiting filial piety throughout the Empire their teaching was to agree upward. These were

their strong points. But when biased persons put them into practise they saw the advantages of frugality and because of this opposed the ceremonies; they carried the principal of universal love to extremes and ignored the distinctions between relatives and strangers."

- 1 e. The Heaven-element, t'ien. Interpretative tools: Etymology, textual correlation and the method of *tei she*, 對設, "to place opposite each other, a devise of objects in pairs." (pn 1)

Ti'en, 天: What the word *t'ien* has in common with the words for "man" and "great" is the signfic for homo, man, person, others as opposite to oneself, cf *jen*, 人, in KAD, p.930. The last element in the translation of this word: "others", is underlined by the meaning of *jen*, 仁, etymologically the same word, meaning "humanity towards another". While the word "man" keeps its general and wide sense, a topical study of the word would probably show that the word in Ancient Chinese often is used in the context of rituals related to ancestry with the meaning "grown up man" (cf L.Wieger, Chinese characters, Hsien-hsien, 1927, Old graphies: pp.361-385 and the French 4th edition, Caractères Chinois, pp.361-452, as a valuable textbook for the study of *jen*, *ta* and *t'ien*).

Ta, 大 (CAD, 952), "great, large, big, tall, noble, eminent etc." carries the idea of "great" by applying "greatness" to "tall man". Thus *t'ien*, 天, means "big (from big man) cover" or heaven, sky (Wei, 1969, p.176). CAD, 996, says: Heaven, sky, atmosphere, weather, light, day, nature, natural, the heavenly power, God (the last in several, various interpretations: The one, 一, and great, 大, or that which is above man, 天 etc.), cosignific in *hsien*, 袂, (CAD, 996), from *t'ien*, 天, heaven and *shi*, 示, (CAD, 882): prognostic, presage, indicate, exhibit, proclaim, declare, inform (:The scholastic commentary explains: *erh*, 二 (i.e. *shang*, 上) and (the strokes below)

pn 1) a) Etymology, cf FWCS, p.402: 'etumon, the true (sense), derivation of words, history of a particular word with all its changes of form, phonetics, spelling and meaning. Cf also RGDW, the same gloss: wahr, wirklich natuerlich, treu, lebhaft and to 'etumon, die Ableitung und erste Bedeutung eines Wortes (Speusippos, 377 B.C.). b) Correlation, the textual related to the contextual, much in a sense of a "lingua-ecological" treatment of relations between words as organic means of communication and their natural environment, cf FWCS, p.369. I observe that in this "Lehnwort" from geographical, botanical and biological "ecology" the concept is built on *oikía*, house as "Herkunft" and that a conveniently descriptive term for the function is "niche", any position specially adapted to its occupant. 3) Cf GCED, 12165:10. See also CDC, p.239, i en touei pi tsi, CA, , confronter avec soin les écritures. c) The method of *teishe*.

sun, moon and stars. Occurs as a signific in characters bearing on religion, rites etc./ A note ought to be added on hsien, 祇, beyond CAD: In GCED, 4477, the word means God, Heaven, a term adopted by the Zoroastrians about the 6th cent. A.D. and subsequently borrowed by the Manichaeans, /term not known before that time; entry in shuo wen, 說文, (100 A.D.) is later./

Jen, 人, man meaning also "other men" and not tzu, 自, - to touch with the forefinger one's own nosetip, hence "self" (Wei, 1969, p.139) - and ta, 大, meaning "great" have a reference "beyond" themselves (auth.), which eventually seems to build up the metaphoric element in "tien", 天, as "heavenly power, God". The problem arises how the "trivial", i.e. the three levels of verbalizations, jen, ta and t'ien, relate as meaning enlarges itself in steps? Wei, p.176, reads ta, 大, as "a tall man, hence idea of great", but then the "antropomorphic" concept of greatness widens and creates another gloss, t'ien, 天, in Wei's formulation: "thus t'ien, the "big cover" or heaven, sky." There are thus three pictograph stages, all "anthropomorphic" and "metaphoric", as even in the first stage "man" is not man, but a picture of man. Now comes the fourth stage. It could be called the "elative" case (pn 1)(cf WIII:p.730, "of a grammatical case, denoting "motion away from", the absolute superlative."

- pn 1) The "elative case" has throughout this study a certain importance as related to the use of terms like "metaphor, verbalization, comparison, identity, correlation, approximation", which qualify each other. Some lexicographical observations might then be useful:
 Gaudefroy - Demombynes, M, Grammaire, p.362-67: Élatif et superlatif, "Le thème d'intensité, plus grand que, plus petit que, plus rare que. Ex. sois, pour acquérir le bonheur par le silence, plus empressé que tois (que tu ne l'es) à l'acquérir par le langage. (IC. 1,21)."
 Wright, W, Arabic Grammar, p.131 ff: "The noun of intensiveness..." it adds to the signification of its primitive the ideas of intensiveness or of habit." P.139: "to signify intensiveness, to strengthen the idea of intensiveness", p.140: "The form ʾafʾalu denoting preeminence."
 W.der Gabelenz, Grammatik, p.141, treats the elative case just as function, neutrum transitivum, with Verba des Verweilens oder Sich fortbewegens. As for the comparative case cf §§ 567, 1292, 581 (put zu, CA , mok zu, CA), 1288, 743, 751, 770-72 (iü, CA), 1293, -90, -94, -96 -95, -97.
 The intensive case should then possibly be represented by kuo, CA , iü CA , or mi, CA , (übertreffen, immermehr), but I have not in v.der Gabelenz found any convincing quotations or telling ones in the same way as in Arabic instances ut sup.. The same goes for ex. from the superlative case §§ 1298-1305. There are comparatives surpassed by superlatives, but no superlatives surpassed by comparatives. I have missed a reference to the gloss, keng CA , "more, much more, still, again". Cf MCED, 3346.

At random I am sure that these definitions do not solve the subtlety of the "elative" case. There are cases when the comparative tells more than the superlative, which sometimes must yield to eminent negations). The anthropomorphic (cf KGSR, 361) "greatness" elates itself to the metaphoric t'ien, 天, meaning the Greater (one), Heaven.

Wieger, pp.60 and 26, stresses the primitive ta, 大, as always meaning "man" and not "great" in composition. Thus t'ien, 天, means the "firmament, which is over man". Wieger gives in Lesson 1, p.26, a further explanation in reference to the meaning of i, 一, the upper part of "t'ien". (By Wei, p.126, interpreted as the "forefinger, a bar for unity, for "one"). "In t'ien the "i"-stroke means: "Heaven, the vast extent of space that is above man, the biggest of things. Note that ta, 大, means "man" and not "great"; therefore do not translate "i ta", 一大, the Unique Great. The derived idea, as explained by all the commentators, is that of physical or moral superiority." Placed above, "Heaven governs man." Wieger cannot join in the "four stage theory", but misses for this reason the importance of "t'ien" meaning "heaven, sky". Heaven in the "higher" aspect is not only "greater" than man but also greater than the firmament and the vast sky. This is not possible to observe without reference to the "elative" case in the fourth stage, by which the concept of "greatness", ta, 大, elates itself to the concept of the "Greater (one)", Heaven. By this Heaven in a metaphoric sense does not exclusively relate to being "greater than big or grown up man" as the firmament or sky is. Wieger said: "Placed above man, Heaven governs man". If by that he means not only "physical superiority" but "moral superiority" as well, his statement is ambiguous without introducing the element of the "elative case". If "moral superiority" is meant to be superiority, this cannot base itself on the mere "big man" element. The superiority rests with Heaven and its power to claim it and to announce it volens et potens. - Another drawback in the Wieger stress on ta, 大, meaning just jen, 人, and not metaphorically "great", ta, 大, is that the distinction of 人 man, and 大, great, is blurred and indistinct. This has a consequence also for the relation 人, man, and 天, t'ien, heaven. Is there no significance in the idea of three stages, by which "heaven" relates not directly to "man" but only indirectly through the interposition in a cultic sense of "big man"? Only after "big man" has elatively and metaphorically become "great" as actually seen from the cultic position of "man", man relates himself to "heaven" and to "Heaven" in the fourth dimension. Are there any graphical indications to verify such a statement?

The graphic samples in e.g. KGS 317 of "great", 大, are in form, shape and build not unspecified and do not just represent man as genus homo "big and grown-up", but as publicly and officially active in a liturgical performance and as a head of the clan or cultic community actually the greater one in all senses, possessed by te, 德, (cf later discussion) power, traceable in set poses and gesture. The power in graphic cut and contour (pending archeological yield) indicates ritual robe and drape, headgear, belt and facial make-up. (cf Zung: Secrets of the Chinese drama, Shanghai, 1937, pp.19 ff. Observe e.g. the gloss tai, 帶, belt, GCED, 10554, "a part of the country, region, neighbourhood." I tai ti fang, 一帶地方, "to carry the wide belt" symbolizes the possession of surrounding lands. (Without a claim one might imagine that there is an affinity between KGS, 317 e, t'ai, and KGS 315, tai, "the original graph was probably a drawing of shirts with a sash above".) Obvious in the drawing of arms is besides the lordly and overwhelming gesture also the one of raised and appealing arms, accentuated by ritually active hands (cf Wieger, pp.362 ff) in ritual context. For an enlarged semantic understanding of ta, 大, cf KGS (1940) 101,c, 924,i, 718,a-b, 614,a, 318, 1197, z-a', 279,b,j, 1129,a, 363,a-d, 480,u,x, 1038,a-e, 437,a-d, 1237,a-h. The reference just made to the pictorial material in Wieger, pp.362 ff. is well worth an enlarged study. It shows that the presentation of ta, 大, and t'ien, 天, relates not only to cultic behaviour directed towards "heaven or Heaven", but as much to the graphic representation of ancestor worship.

In KAD, 996 (1923) compared with KGSR, 361,a-c (1972) and its references to Yin bone (A:3,7) and Chou I (inscr. 63 from the period 1027-c:a 900 B.C.) the translated entries differ. Karlgren adds to t'ien, 天, Heaven: "The graph is a drawing of an anthropomorphic deity." (Gordon To has in E.Grinstead, Studentlitteratur no 11, Lund, 1972, reconstructed KGSR, 361 b, tr. "deity"). This might imply a diversion in verbalization from a scholastic Western approach since the 17th century in applying a technically theological and rational interpretation of early Chinese comment on classical terminology, represented by e.g. F.S.Couvreur in CDC, p.190, 191, to a standardized evolutionary method in comparative religion, by which a "deity" would fit in with primitive "nature-worship". It is not entirely evident that this diversion means an improvement as it represents just another type of "theory of science", open to criticism by current contra - evolutionary theory based on enlarged information through research in the field and closer reading in textual criticism, set on the meaning of verbalization and communicative understanding.

Besides this, the term "anthropomorph" localized in a linguistic environment of ideographs, signifiés and co-signifiés, is a problematic phenomenon. Applied to the spoken gloss "t'ien" one cannot possibly consider this an "anthropomorphism", rather than the opposite, a verbal reference to "heaven". Applied to the graph is this graph functionally an "anthropomorphism"? This function is obviously not "realistic", by which somebody was in a position to see a "deity" and then to produce a graphic image or simile, a "deity" which could then be reproduced and used as an idol. But what then about the function of the graph "big man", 大, ta, as a signifié? Is this not actually "anthropomorphic", a drawing of a man? It is not as he, as a cultic person, is not "man" but "great" in an relative sense. What makes him "physically" greater than the members of the cultic assembly is liturgical vestment and attire, movement and mimical "impersonation", chant and shout, high counsel. What is "greater" is the cultic presence of Heaven. The worship is then "coelomorph" in character. One essential datum is also that the cultic assembly, clan or people among whom Heaven is representatively present in an relative sense beyond the observable and overwhelming sky, sun, moon, celestial "houses" and bodies, conforms with Heaven into a "sacred" society. By this relative and ritualistic interpretation of "Heaven" the fact of human mediating function is not underestimated. It exemplifies capax infiniti. On the other side the ability in conveying this concept graphically as presented in the early forms by Bernhard Karlgren (1889-1978) is not selfevident. This ability is a matter of tool and talent, an artistic aspect on the diverse gifts of t'ien ts'ai, 天才, divine skill, natural spontaneity, upright character and enlightened disposition. - The aforesaid is meant just as a reminder to observe that the term "anthropomorph" asks for a particular approach when applied not to oral but graphic explication, to say, to the in a wide sense rational related to the aesthetic-metaphoric, interpretative enterprise.

If thus the term t'ien, Heaven, as a title for the chapters 26-28 in Mo Ti has a complex and widening meaning related to semantic levels, metaphorically distinguished by words as "tall man, sky, the Greater (one)", which terms still need clarification, the introduction of the gloss chi, 志, "will", presents itself textually and by application of the tei-she, 對設 -method (pn 1), the devise of graphic objects in pairs, as another means to

pn 1) Cf MCED, 1931, p.957, tui she, CA , "to place opposite to each other". Further, tui tzu, CA , "scrolls, parallel sentences written on scrolls", tui p'ing, CA , "a balance", tui pi, CA , "contrast", tui chao, CA , "to compare, to contrast", i.e. tui li, CA , "anti-thesis, opposites", tui lien, CA , "scrolls", tui yü'p'ien, CA , "dialogue".

find the approximative meaning of this term, t'ien, 天, Heaven. The result of this type of close reading would mean a further insight into the way t'ien gets qualified by another term, chi', will. At the same time chi', will, gets qualified by being compared and correlated with t'ien, Heaven.

1 f. The will, chi'.

In conformity with the tei-she, 對設, used as method (fa 法 or fang fa, 方法, "means for demonstration") the two glosses, t'ien-chi', could be hung as two scrolls, calligraphically and in large or miniature sizes, to represent two types of artistic composition, with the idea to find out the dominant feature or salient element, in each and both, a motif. By this the component heaven-element, 天, acquires ex hypotesi an accentuation, an inherent one, as one might expect with a reference to grammar, the genitive case, but also some further element of qualification to verbalize about as the angle of observation can be changed by the observer, simultaneously taking - in the chi'-element, 志.

One may also expect vice versa, that the general reference to a volitional disposition (chi' - will) modifies itself to fit qualities conditioned by the correlation with the heaven-element. In the meantime though, it must not be forgotten, that both terms have "historically" been open to allow re-interpretations in the "schools" of traditional Chinese thought until such a time that the titles for chapters 26-28 in Mo Ti were eventually formulated in written records, i.e. graphically. It is sufficient just to mention the name and intellectual climate of Hsün tsi', 荀子, (c.298-238) and his elaborations on the term, chi', will, (Fung, p.291) and the contributions to theories about Heaven and li, 禮, ceremonies, rites, mores by several other authors. (Fung, chapter 14). With the conviction, that the vocabulary of the texts here chosen has had a direct, obvious and traceable influence on several followers in the line of intellectual and thoughtful occupation in divers schools and that the titles ut sup. also mirror such advanced or sometimes contrariwise thinking, when used in non-motic contexts, no other choice has yet been left open, owing to incomplete and uncertain knowledge about the motic oral and written tradition, than to hold hypothetically that the title and succeeding textual material still correlate. The titles are therefore dealt with in their immediate contexts in chapters 26, 27 and 28.

1 g. The "heart"-signific in chi', 志.

As for chi', "will", in Will of heaven, the heart-signific is essential:

KAD, 801, "heart, sentiment, will, thought, intelligence, intention and centre, 心, a picture". No other part of the human body has been so readily available to convey concepts of "interiority". As C.H.Wei shows in his introduction, 1969, the "face", represented singly in the order designated by head, ear, eye, mouth, tongue, teeth, nose, hair, hand, is fully described "anatomically", while the heart (p.17), drawn as "the central chamber with two earlike ventricels", hence "heart", feeling etc. (e.g. in combination with men, 門, door, it forms men, 悶, for "sad, melancholy"), among the viscera is the only pictograph to directly represent human "inwardness". The characters mentioned ut sup. are arranged in a "class-group": man and the parts of his body. Other parts require a less direct, more "circumscribed" description.

With Mo Ti there is a particular reason to observe his "medical" approach to "interiority", to the realms of knowledge and moral consciousness, more "diagnostic" than anatomic. (E.g.: Asia on aivan sama kuin lääkärin ryhtyessä parantamaan sairasta. Hänen täyty ensin päästeselville tandin alkusyystä ja sitten vasta hän voi vaivan parantaa. Ellei hän saa selville taudin alkusyytä, ei hän voi tautia parantaa. Cf.T.Koskikallio, Mee-Tse, Rakkaus, p.108. Tr. "Es ist gerade so, wie wenn ein Artz die Krankheit eines Patienten bekämpfen soll. Zunächst muss er wissen, woher die Krankheit kommt, dann kann er Mittel dagegen ergreifen. Kennt er die Krankheitsursache nicht, so kann er sie auch nicht bekämpfen." Cf. A.Forke, Mo Ti, 1922, p.240. Phonetic tr., chosen from G.Sjöholm, Den mehistiska filosofiens kärlekstanke, Mo Ti, chapter 14, 1941; P'i chih ju yi chih kung jen chih chi che jan. pi chih chi chih so tzu ch'i. yen neng kung chih. pu chih chi chih so tzu ch'i. tse funeng kung: 譬之如醫之攻人之疾者然。必知疾之所自起。焉能攻之。不知疾之所自起。則弗能攻。

An enlarged study of "viscera-words" (the term used by Helmer Smith, prof., Uppsala, appr. 1936) would certainly give a suggestive information about ideas related to Chinese concepts of aquired knowledge, pedagogically and "immediate ex necessitate rei". Here the accent lies with the "diagnostic" approach found in Mo Ti as matters of physical, social, cultic and moral disorder are described. GCED, 4562, summarizes the function of the heart-signific thus: "The physical heart is the seat of the mind". This is exemplified by references to 1) ch'eng hsin, 成心, 762, "a mind which has recognized criteria, instead of being a "tabula rasa", "the sense of pre-conceived ideas, foregone conclusions, etc.", "to be guided by the criteria of one's mind", or "he did it on purpose", to 2) han hsin, 寒心, 3825, "cold at heart", "afraid, disheartened," cause for fear", to 3) hsin

shu, 心術, 10053, "principles, self-respect, which can be destroyed by dishonorable acts", "bad physiognomical appearance - but if principles are good, this goodness counts", to 4) hsin huang, 心慌, 5102, "confused, agitated", to 5) shen hsin, 身心, 9813, "body and mind", "your body is here, but your heart is there", to 6) tung hsin, 動心, 12256, "to excite the mind, as avarice, lust", "not to be moved by desire for wealth and rank", to 7) ts'un hsin, 寸心, 11965, "whether I am to succeed or fail, the 'square inch' heart (my heart) knows". Cf also the entries made in CDC, p.307, as general interpretations: "Siège des affections de l'âme, sentiment, désir, volonté, intention, résolution, siège de la pensée, intelligence, jugement, opinion, attention."

In another standard classification, GCED 6341, the five senses, kuan, 官, or five officials of the body: ears, eyes, mouth, nose and heart (mind), the last term may have a general reference to a "diagnostic" touch-procedure, by which "feelings" are registered as a matter of indirect perception. Skin-(nerve) - sensation, p'i, 皮, skin, does not come into the picture. When it is said, that the "viscera", tsang, 臟, heart, liver, stomach spleen, lungs, kidneys, GCED 11584, are five, the heart is unique, while the others, the brain not registered, from a more "anatomical" point of view are treated under the signific for "flesh", jou, 肉. It is an open question whether the heart at all or only in a very inclusive sense takes part in the six functions of "the whole internal economy of the body" through the six bowels, fu, 腑, "stomach, gall-bladder, the intestines, bladder and the two functional passages". Figuratively "lungs and bowels" mean "one's inmost thoughts". This might indicate that the Chinese view is that "body and mind" represent an "organic unity".

After such "anatomical" observations regarding the signific heart, hsin, 心, KAD 801, in the character chi, 志, "will", a question might be raised: How far could this signific be better interpreted by observing the phonetic element, originally chi, 之? This element, by itself meaning "to go to" has been modified by scribes and cannot according to KAD 1216 and 1210 directly relate to our gloss chi, 志. But in KGSR 962, e Karlgren somewhat modifies his statement in KAD by saying, that the phonetic must have been either chi, 之, meaning "to go" or chi, 止, 969 a, meaning "foot". The KGSR 962, e-entry translates then chi, 志, thus: "Aim, goal, will, purpose, spirit, mind, sign, emblem, record, treatise, to keep in mind." The second word in the titles of Mo Ti, chapters 26, 27, 28 carries evidently a great deal of significance.

1 h. How do the two words, t'ien and chi', match each other?

The problem could also be formulated thus: How can the "relative"-element aided by the "reverence"-element typical for verbalizations in the "cultic" frame of reference to Heaven, join issue with the "diagnostic" element of close traceability, supported by symptoms and signs normal in illustrating the function of the attributive element in t'ien, 天, i.e. the purpose and will, chi', 志. ?

In the light of the tei-she-method the coordination of t'ien and chi', Heaven and "will, heart, foot, go", proves itself an instrument for better understanding current verbalizations. The "horizontal" level aspect, t'ien hsia, 天下, "under heaven" or 天大, t'ien, ta, jen, heaven, great man, allows verbalizations, not in the same way loaded with problems. On the other side, to demonstrate the "vertical" aspect of the "relative" method seems close to a hard, dead lift, better to be abstained from. But the opening theme of the 26th chapter touches vocables, which have already presented themselves in the discussion about the meaning of the title in chapters 26, 27 and 28, namely the distinction between ta, 大, great, and that which is smaller than great, the small, 小, hsiao. This has been implied in the presentation of the comparative, relative case, but not fully verbalized. In the semantic field of "cultus" with the unsurpassable verbalization of "the Greater (one)", where a tried progress in speech makes the superlative case imperfect and leaves no other choice open but for the adoption of a liturgic metaphor, an artistic graph or maybe a negative phrasing to represent mental function or meaning, there should be a way to describe a regressive process in the "vertical" aspect. To indicate the "stages" (cf scala, échelon, ladder, FWCS, p.368) the 天, t'ien-gloss, would have to be marked out as the overwhelming firmament or sky, covering all "under Heaven", 天下, t'ien hsia, including the "greatness", ta, 大, of the ritually active persona in charge, greater than anyone in the assembly, the clan, the people, liturgically and physically. The regress is, thus further represented by a telling and startling movement and gesture. The ritually robed back of the liturgist rotates from the "Greater (one)" and the wide sky, a change in manner, to face men present. These expect on this or at a later occasion a communicative message or counsel, an interpretation conditioned by an "enlightened experience" by the cultic official, while he was positioned and turned in the direction of the "Greater (one)". Often this expectation for reasons ut sup. must have been raised in moments of immediate crises, at times carrying a threat to the very survival of the nation. At other times an assurance must have been sought about already established precepts and

dicta in institutional life. (Cf here to chapter III in B.Karlgren: Religion i Kina, Antiken, p.84 ff, on the ever existing close relationship of ritual and current development of language in the context of religious and moral evaluation. These observations hold well while the method of evolutionary 19th century ethicizing "personalism" pejoratively read into "primitive" religion is bound to weaken, considering a growing appreciation of religion as a "sui generis". (Cf generally to Essays in Methodology, ed. pn 1)

As the cultic assembly returns to the professional, social, everyday environment, the instructive and educative information from ritually enlightened officials become urgent. Where lead the "footsteps" of Heaven in established, but in the meantime faltering or disordered institutions? The counsellors, whether ranked officers or argumentative teachers in the contesting schools, were bound to answer. This was always needed and particularly in the period of chan kuo, Contending States, 戰國, as "by the middle of the fifth century the old China was beginning to disappear... the feudal institutions of the past were disintegrating and new ideas appeared in administration, legislation, philosophy and religion ... until 221 before Christ the territorial unification of China was completed by the all powerful Ch'in, 秦." (Cf K.S.Latourette, p.50 ff, et al., pn 2) Thus contributions by the contesting schools, functioning within that which above has been called the "regressive" cultic element, were never discontinued.

This has been the case irrespective of differently formulated programs and internal feuds. This statement stands in clear opposition to current tendencies in edited histories of Chinese classical thought and culture written under the spell of the idea of "secularization", for which it is difficult even to find an adequate term in Chinese (e.g. in KAD n:ris 18, fan or 423, ku, G.Crabb (Tseu Yih Zan), p.525 or in Dictionary of Rel.N.T., p.16: shu, hsien). The "teachers" of the schools all know about cultic behaviour and describe it as a matter of fact to be evaluated in relation to the subjects focused. This means with them a knowledge about the "relative element" as "experience", albeit hard to verbalize. But "secular" would in their minds appear as a "sector of totality", poorly and loosely defined. (For a study in these matters cf leading works by Fung Yu-lan, Wing-tsit-Chan and Hu Shih.)

pn 1) A.Nygren, Meaning and Method, 1972, M.Eliade, J.M.Litagawa, Chicago 1959, 1-30; H.Ringgren - A.V.Ström, Die Religionen der Völker, 1959; Wittfogel, K.A. - Feng Chiaseng, History of Chinese Society, Liao (907-1125), Introduction, Transactions of the American Philosophical Society, Vol. 36, 1946, Philadelphia, 1949).

pn 2) Chang Chi-yun in articles, Sinological Monthly, 1978, and Renaissance Monthly, 1975. Taipei.

With such indications of an "inner logic" admitting the reference from the title of the composition: "Will of Heaven" to the components in the textual units our readings in Mo Ti had better proceed.

II. REFERENCE, TRANSLATION II a, VERSE 2

II. On understanding small matters but not larger issues

- a) Point d'appui: That officials do not understand large issues but small matters.

(Our) Master, the philosopher Mo, spoke (high and large):
Presently the officials (of various rank, function and title) in the (royal and feudal) domains understand small (matters) but they do not understand the large (underlying issues) [though they speak about such as to hit the mark in giving counsel].

Comments on Index 40,26:21.

The terms great-small, ta-hsiao: Already acquainted with the ta-signific for tall man - great - big cover or heaven - sky - Heaven the hsiao-signific, as the other aupair-item represents "granicular scrapings from the hill-side along a stream". (Wei, p.177), thus an idea of "small". (With the signific of eye, 目, it means "imperceptible to the eye", hence, 眇, means "mysterious, subtle". To further clarify this gloss one had better study KGS, 812 i, 1.) At a first glance Mo Ti starts his public reasoning and instruction with a matter of administrative nature. The conclusion is often then, that Chinese "school-men" are so greatly concerned with matters of government and political issues, that even a theme like Heaven or "divine purpose" though generally presented as a primary and theoretical subject still is treated rather as a secondary, at most as a consequential matter of applied theory, which by a change in the "circumstantial climate" could at any time be left out. Karlgren (Religion, p.87) has with Confucius as an illustration reminded the reader of classical texts, that lacking references to "spiritual" matters rather often may indicate that such matters are considered as selfevident and thus indispensable for thought without this being constantly noted or published, demanding a repetitive apology.

It is important to note, that Mo by making an issue of the nearsightedness of contemporary officials underlines the notable importance of "small matters" and the insights of public servants in these fields. They know this indeed, but lack perspective. With this in mind it is conclusive, that the gist of reasoning lies with knowledge about Heaven but that other matters involved have their weights as such, knowledge about these being decidedly urgent. The leading point of reference is constantly still Heaven and its ruling purposes. These govern all types of social function, administration and authority right down to the organizational build-up of the household and the smallest units of families. As Mo refers to "officials" this is done in a very broad sense, considering even the fact that such "officials" themselves are members of families and thus responsible.

"Positions and appointments" in the minute establishments for division of labour, public education, administration of law, public worship etc. are built on the entire system of social reward, merit and evaluation of ability to motivate promotion. Mo Ti's chapters on "Befriending of the learned", "The necessity of standards", "Exaltation of the virtuous" and "Identification with the superior" (Cf Mei, Table of contents) describe this process and the "principles" guiding it.

b) 1. Reference, translation II b, verse 3

From a case within an household. To make offense and try to evade consequences. Meanwhile warnings and admonitions.

Basing oneself on what could one take up (this matter) to understand it? By (reference) to household obligations (one might) understand it. If thus keeping a household together there was (the case) of an offense against the presiding senior, still there were neighbour families where (the offender) could evade the offended. Even though it be so, close relatives, brethren and friends have mutually given admonitions and warnings (gn 1). They all (and always used) to say: One really can't but be on guard and truly careful. How can it be (at all) possible (to stay in) and keep a household going, while yet offenses are enacted against the head of the family? (Such matters and dealings) are not alone (a concern for) one who lives at home.

Comments on Index 40,26:1-3: The term chi', 知, to know. As Mo Ti speaks about three kinds of "knowledge": 1) Knowing great issues, 2) knowing small issues and 3) knowing how to understand and describe knowledge or ignorance of others, Mo Ti seems to imply that in "small matters" he has the same knowledge as the other side, but that this is only seemingly so as his

understanding of "small issues" differs, when a larger issue is introduced. He knows about "great issues" and denies the other side, collectively, their claims. He makes his own claims with an understanding that there are people ignorant about greater matters as they are limited in their knowledge about small matters, lacking insight into great matters. How can this be demonstrated? This is done by listening to advice as they think of possible action in case of crises. By bringing in this aspect within the frame of search for knowledge about great issues, it becomes evident that the party involved is generally ignorant and unable to know the heart of greater issues as they are publicly announced and formulated. The reasoning of Mo in the opening of chapter 26 is concerned with the meaning of "counsel", based on knowledge about "great issues", the will of Heaven. The type of knowledge thus presented could also be characterized by terms like comprehension, valid judgement, understanding, insight, enlightened reason, interpreted experience. Cf here KAD, 1218, tsi', 知, tr. "know, understand, perceive", to speak, k'ou, 口, so as to si', 矢, hit the mark ("says the scholastic commentary"). KAD, 881, si', 矢, tr. arrow, straight as an arrow, to display, show, exhibit (in a military show), make a solemn oath, swear, oath. - KGSR, 863, adds to the translation of, 知, "take notice, intimate friend". The graph has in fact "man, 人" and "mouth, 口", the form misunderstood and turned into "arrow, 矢", in the modern graph. As enlarged with "to speak" the meaning of chi', 知, is "knowledge, wisdom". - CDC, p.235, translates: savoir, connaitre, s'apercevoir de, percevoir, éprouver un sentiment, avoir le faculté de connaitre, annoncer, connaitre intimement, ami, amitié, lier amitié, se souvenir de, penser à, vouloir, désirer, diriger, gouverner, administrer.

A further study of the term chi', to know, as used by Mo Ti affects the element of effects by "pointed and piercing speech" and observes that knowledge about ignorance noticed in utterances by others must rest on the understanding of reasons for such ignorance. The convincing element in wise discourse on "great issues" - the argumentative effects of which Mo Ti is more than confident - would then rest with the matters themselves in the moment of presentation. The judgement of Mo implies reasons known by himself to be valid. With these "reasons" his own word and counsel has its own basis. One is tempted to reduce the meaning of such "reason" to an intuitive assurance about the validity of such "reason" based on a particular kind of "experience". This matter must be traced in the textual material, topically as it presents itself.

b) 2. Reference, translation II b, verse 4.

Be it even /one/ who lives in a state, a similar (case of somebody), who gives offense to the lord of the country and (then) there is a neighbouring country (making possible) for the offender to get a way and escape from (the face of the offended) lordship. Yet, parents, relatives, brethren and kinsmen, and friends have together (aided such an offender beforehand) in giving admonitions and warnings. All used to say: One really can't but be on guard and truly careful. How could, (all considered), anybody dwell in a country, offend its lord and regard it possible to do so and still remain?

Comments on Index 40,26:3-5: On offense and the escape from its consequences.

得, 得, is the opposite to 失, 失, "to loose, to fail", cf. GCED, 9951, while 得 means to attain or effect, cf GCED, 10842. What is "attained" and "effected" is tsui, 罪, "crime, offense, wrong, sin", cf. GCED, 11910. In this word the signific fei, 非, cf. KAD 27, is said by some to be a symbol for contrairity, while Karlgren rather thinks it to be a variation of nr 28, meaning "flying bird", fei, 飛, his opinion confirmed in KGSR, 579, a. The co-signific a.a., tsui, means: crime, sin, punish, blame and gives a picture of "caught in a net, wang, 网, for "crime, wrong, evil".

With the question of data or happenings, on which to base knowledge by interpretation and means to verbalize information to be forwarded to those who may not understand the significance, Mo refers to an event, negative in character, which may be interpreted in a "small" way - among officials which have just been mentioned - or possibly in a "large" way. The offense as such means a wrong done to authority in an environment of home affairs. The relationship hurt by the offense is - one might surmise - considered a "natural" while in the "household", not an official one against a person appointed according to public merits. But the household may keep together not only members of kin and family, but also "adopted" members as workmen, forced labourers, prisoners of war and strangers. The offence is punishable as such. But there are aggravations to be considered. These stay within limits of possibility. The offender can evade consequences of wrong done. Thus evasion is still another side of the offense. The scene gets enlarged by neighbours involved, maybe not those living close by. By this at least two households are concerned. They are now divided as by a "net" with meshes large enough to make "illegal" escapes possible. On a large scale with escapes repeated this means that the basic community is doomed to be destroyed. This is understood in families concerned and warnings are given. "Be aware of such"(gn 1). The "necessity" for such warnings, ahead and afterwards, underline in a way the problematic of facts of offense

and escape as being actually "possible". But one cannot but utter the warnings and bring about "social" reasons for doing so. These reasons limit themselves though to conditions governing just household life. A larger issue is not immediately brought in. This larger issue is what concerns Mo Ti. But he does not instantly try to interpret the case - even though the deeper significance of "can't but act against what is possible to happen" is brought up.

Now the scene for offense and its consequence is physically enlarged as it affects not only households but a country or countries, the offense being made against the head of a feudal state. No particular limits for the escape are described, not the escape route and not the way in which the refugee is received or hidden by others. The point is that the flight is possible in spite of warnings and the dire effect not only for the escapist but for home and homeland. This must be warned against, yet it happens. Insight into what really is happening is dim and shallow. With a larger view better counsel should be given. The reference lacking is one to the "will of Heaven".

b) 3. Reference, translation II b, verse 5

Exemplifications, 3: The case of nowhere to escape, owing to the presence of the discerning eye of Heaven.

Here is the case of someone who has a place (to get) cover. Mutual warnings and counsels (to avoid consequences are accordingly and) amply given. How much more should better counsels surpass the former ones (as to matters of) consequences (in the case of) someone who has nowhere to escape. Moreover there is a saying: How bright in the sun and (thus) to be able to commit crimes (intended to be hidden from its brightness) how impossible (!), (meaning): There is no place for hiding (from this brightness). As to Heaven he does not keep, (for such purposes as to hide crimes) woodlands, valleys, dark and empty lands, where no one lives. He certainly clearly discerns what (goes on).

Comments on Index 40,26:5-7: On possible and impossible.

a) In the frequently used phrase: "one can't but", "it is not possible to do else but to", f.i. "one really can't but be on guard and truly careful" (tr. II, b 1 and 2) there is a consciousness of obligation, not possible to neglect. Cf in KGSR, 999: fou, 不, "to soar". The graph may be a drawing of a soaring bird, loan for fou, meaning not, and for p'ei, 丕, (nr.999, k), meaning great, (KAD, 37, "great, vast"). (This term is cognate to fu 弗, not, do not, (cf fu neng, 弗能, unable), (which term the Indian Buddhists later preferred to transfer the idea of Buddha: fu, affixed to the signific for man, jen, 人, cf GCED, 3589, and CDC, p.28: "avoir l'apparence

de, être semblable, ne pouvoir, être discerné)).

b) The positive case of ability, denied ut sup. is expressed by k'o, 可, "approving exclamation, approve, will, do, can, may, practicable, possible". Graph is constructed from k'ou, 口, mouth, and fu, ㄝ, exclamation (cf also KGRS, 1, 55, and 1041). The stress lies rather on the approval of a conviction, shared by people with the same conventions. In the context Mo Ti applies the phrase "can't but" to the mentioned officials, who do not understand large issues. The concept of necessary concern and feeling of obligation thus has levels, depending on degree of understanding.

c) Index 40,26:7 has another example of pu, not, as applied to the phrase "pu k'o wei", tr. "he does not keep for such purpose". (Cf Karlgren, Religion i Kina, p.112: Tr. "Heaven does not arrange"). The pu k'o underlines, that his "not doing, the not keeping" is based on the will of Heaven. As to wei, 爲, "make, do etc." (cf KGRS, 27), it implies, that whatever be or not be, it is so on the approval of Heaven. If man hides where man is not supposed to be - as an offender and escapee - , he stays there against what may be done. For him there is "wu so", no place to exist in.

d) 1. Index 40,26:7 brings out another negative gloss: wu, by which "locality" is denied. a) Wu, 無, "not have, not, no, don't" (KGRS, 103. KAD,1289, adds "not exist, without"). The graph is the primary form of KGRS, 103 g, wu, 舞, "dance, a man dancing with plumes in his hands in postures to music". The Yinbone graphs seem to indicate other ways of interpreting the wu-sample as f.i. pei, 貝, "cowries", strung up, when offered as sacrifice. (Cf Wieger, p.365) If wu, "not exist", is a primary form of wu-dance and "plumes and cowries" belong to the picture, it may be said, that the character has a cultic significance. Closest to the "nothingness" of wu comes wu, 無, "taken aback, stupefied" during the sacrifice to the ancestor when bringing "all the things without which the living could not be". (Cf Wieger, p.364)

d) 2. So, 所, means "to build a livingplace. (KAD, 82), graph: "door and axe", meaning "place, where" (KGRS, 91).

Thus "wu so" means "no place (for escape)". Evidently the run-away cannot build a house for himself to hide in. There is no place, where he would "naturally" fit in, while all locality around him has got natural "names" fitting actualities. Still the "wise ones" have said: It is possible, but if escapes are repeated in spite of authorities, these authorities cannot possibly prevail. The "small aspect" has a limit and there is no reference to

the single factor, which makes such happenings im-"possible" but in fact unnatural and sacrilegious vis-a-vis the will of Heaven. The advices given rest on those who judge for themselves what is impossible and possible. They put themselves in the position of Heaven, when they give counsel, If they didn't, they would refer to Heaven. Relations are primarily not broken in between men by offenses but in fact in the relation to Heaven. So the counsels given should say this from the very outset.

e) "There is even a saving: How bright the sun and yet to be able to commit crimes how impossible, meaning: There is no place for hiding from this brightness." Here is the reference to the sun. But by the following sentence it is plain, that the sun like all other things, is an "arrangement" by Heaven. This concept is represented in a "saying", expression, set phrase, cf yü yen, GCED, 13626, rather than su yü, 俗語, "proverb" or yü yün, 語云, "the proverb says", with that broader and tested wisdom which even surpasses the learned phrase in general terms, based on "logical" rules for intellectual judgement. (Cf Index, I:88882, V:08783)

b) 4. Reference, translation II, b, verse 6

Exemplifications, 4: How the confusion about matters concerning Heaven affects giving of counsel and how this proves the observation made regarding small matters and the greater issue.

This being so, the gentlemen who should be concerned about matters of Heaven, confused as they are, do not know how (to give counsel) by admonitions and warnings. This is how I know that the gentlemen (of various rank, functions and titles) understand small matters but not great.

Comments on Index 40,26:7-9.

a) Whatever can be said about the possible and impossible for man, who has offended against Heaven rather than against other men, and about the theme, which opened the paragraph, i.e. the distinction made between small and large issues, the continued presentation of Heaven and his will has a "summary" to bridge over to a new section in the translation. (III) This is done by a reference to the implied presence of Heaven described as: "He certainly clearly discerns what (goes on)."

This is a basic statement by Mo Ti with that assurance in it, which in the end of chapter 14 on Universal love makes Mei, XX, p.80, translate: "This is why Motse insisted on persuading people to love others." Or still better

v. der Gabelenz: CG, pp.525, 526, § 1466-67: "Daher, wenn (unser) Meister sagt: "Man darf nicht unterlassen zur Menschenliebe zu ermahnen", so besagt dies dasselbe." And now for this bridge-sentence: Ming, 明, "light, bright, intelligent, enlightenment, discernment, eye-sight, seeing, perception." The graph has "sun" and "moon". Thus is given a key-metaphor as to "sight", "the faculty of seeing". The "sight" is intelligent as to what is clearly seen or hidden in the barren landscape, what is naturally there and what does not fit in to this environment (cf KGSR, 760 a-d).

b) This recorded statement on the ability of sun-Heaven to "see" is strengthened by a particle pi, 必, "to be certain, sure, necessary, must". Cf KAD, 717, the graph pi, 弋, "arrow, used as a tally, sign" and pa, 八, "eight, the 'seal'", 丿, as a part of many compounds means "cleave, divide", symbol applied to "eight" (cleaveable number?). (Cf also Dobson, DCP, p.25, on yu, 有, "certainly there will be, there must be", in this chapter on "intensive auxiliaries", heightened intensity or emphasis. Another sample is the function of ta, 大, great. The grammatical verbalizations used here work in line with the "meaning" of the "relative" case ut sup.) As this "pi" is here used to emphasize an act of perception, a matter of describing a process of a verbalization called for by an empirical phenomenon, as a condition for knowing and understanding, it is instructive to observe the associations made, as "reality" is the concern. The question is raised: "How does the act of "seeing" tally with the observable on the scene?" The reasoning does not here run along the concepts subjectivity or objectivity as related to "scientific", true knowledge, but turns the description in the direction of the use of the "broken arrow", the two parts of which make a "tally". The semantic field of "tallies" is that of hunting, making war or partaking in games of skill. They introduce the parties for diplomatic negotiation and make dealings in the market lawful. Tally means agreement, match, conformity and the "whole" view of performances involved. If in the interest of pedagogy other explanatory terms are used to define the "meaning" of "clear observation" in Mo Ti texts, terms borrowed from the wide semantic fields of pure and applied science or theory of knowledge (religion, philosophy, ethics or aesthetics, if these terms be accepted as categories), the Chinese "arrow broken to form a tally" should not be despised but rather given a priority. The suggestive element in such a kind of thought pattern might even open the way to understand the whole and broken lines in Yi ching, The Book of changes, referred to also by Mo Ti, as well as the matter of "sight and blindness" in cultic approaches to Heaven, the Greater one. The tally is thus a verifier, ad modum Micii.

c) The pi, "certain, necessarily so" qualifies chien, 見, "to see, appear, conspicuous, manifest, cause to appear." (Cf KGSR, 241, "the graph shows a man with a big eye"). In the context of the chapter one might wonder, who "man with big eye" is? It is not quite unreasonable to suggest that he is the cultic subject in function. The sentence ut sup. says this metaphorically about the sun or Heaven. What Heaven does is "to see really well". Karlgren has in this locus observed that the kien - to see, auxiliarily forms the passive voice, thus pronounced hien meaning, "appear conspicuous, manifest and caused to appear". Cf here KAD 368, hien 現, "(lustre of a gem) conspicuous, become visible, actual, present, now, etymologically same word as kien, 見, in its second sense, "appear". Here the interesting aspect is observed that as much as kien-see-apprehend "functions" in the active voice, it does so passively as well. The sun-Heaven "sees" what is apprehensible, but this is caused by the "object" seen, i.e. for Heaven to become visible. The two-way process is described in the same way as the functions are involved. If there be no object, no subject does function. If there is no subject, how does an object function? The whole is a matter of identity, complex only if analyzed and with the analysis nothing is added to the phenomenon which is not already there. (pn 1)

pn 1) This theme, hard to verbalize, is taken up in classical Chinese theory of aesthetic evaluation, well described in Osvald Sirén, *The Chinese on the art of painting*, Henri Vetch, Peiping, 1966, p.24 et al. The reference is made here to draw attention to the way texts built up by words represented by graphs as phonograms and ideograms by close reading are expected to convey the meaning as the reader observes the formal, "visible" nature of the script - script and artistic drawing considered functionally identical - intended to carry over the very meaning by making a picture of it. The mastery of reading thus depends on the ability of the reader to identify himself with this process actualized by the intention to interpret the texts at hand. In the immediate case of understanding the "meaning" of Heaven seeing a "man who escapes consequences of offensive deeds" has its particular interest, as Heaven when identifying himself with the escapist is bound to confront evil, the "broken line" and negative data, which must appear to Heaven as a darkened and enigmatic "lustre of the gem" or as seen by the interpreter work like an "argumentum ad baculum", a rod - not a stylus - unfit for making a "divine" graph to express ch'i-yün sheng-tung, ㄔㄞ, "Resonance and Life Movement". (Cf Hsieh Ho, *Ku hua p'in lun*, Sirén, p.19 and in his Appendix). The next paragraph will give examples of the will of Heaven qualified by facing evil.

Excuse on Human relationship (Ref. Index 40,26:1-9 etc.).

It is in fact inappropriate to localize Mo Ti in the "traditional" terminology field for verbalizing human, natural relationship. This unrelatedness is what made Mo Ti an "heterodox" in the eyes of orthodox state - confucianism, which never forgot a devastating criticism of Mencius (371-289, 孟子). It is evident though that this criticism went beyond the reasonable. If it is true that Mo Ti in response to prevalent disorders and suffering during the period of chan kuo, 戰國, Warring states (cf Latourette, The Chinese ..., pp.50-54, ut sup.) questioned the enumeration of graded duties in five categories and was pressed to allow for several other and even a new category, man - man, this should rather make him deserving of fame and prominence in the history of morals. Nothing in writing says, that he did not urge proper behaviour in "natural" relationship, only that conditions for normal relation had become utterly complex and confused. (Cf Mo Ti, chapter 14) The Mo Ti Index refers to just three cases for the use of lun, 倫, "natural relationship", and that only in a particular phrase, lun lie, 倫列, "natural relationship, degree and arranged order, rank", (cf KAD, 583, lun, 倫, "arrange" .. as in "collect documents", as a phonetic or perhaps cognate to e.g. lun, 倫, "human relationship, natural law, principle, category, sort" and lie, 列, "divide, arrange in order, classify, rank, order, various, used in li, 例, "law, rule, usage"). The Index samples are found in 90923:75:44, 14, 17, 20. As the use of this phrase demonstrates an implied teaching by Mo Ti, further verbalized by later motists pressed by accusing representatives of other schools, and simultaneously serves as an example of "correction of names" rather than a tendency towards "logical" manners of thought, the readings of Alfred Forke in chapter 44 shouldn't be neglected (cf Fo, Me Ti, 1922, p.506). I translate, part 5: "The mind can rightly (yi) behave in a most generous way or a most restrained manner in matters related to those virtues, which are generally mentioned (wei lun lie)". A moist would rather say: "We do not talk about "restrain" in these matters, but we would say: Towards the feudal lords, superiors, elders, the respectable ones and relatives one is generous, but this generosity towards elders does not expect one to be restrained towards younger ones." Some would say: One can be very generous towards relatives and very restrained. A moist would remark: "This is not our attitude, but we say: When the grade of relation in one's family is very close, a greater kind of restraint is inadmissible. If one is good to one's parents, one does not praise this, but one is just observant." (NOTE: ..by this avoiding hypocrisy). (Forke gives a commentary: Generally people show their magnanimity and open-

handedness more to persons demanding respect and to relatives than to people inferior in position or to strangers. The attention to parents comes according to Chinese custom first and restraint towards them is hard to find. In spite of the principle of universal love equalized treatment in human relationship is not a standard stated in just so many words. All men should be loved, but various grades can be applied owing to differentiations in social life.) I am not convinced that Forke has the correct interpretation of the statement. He has p.508 underlined, that the rules given represent a confucian interpretation. This has a tendency to over-interpret Mo Ti and his disciples. In this case these stress, that the "very generous and very restrained" is not an alternative as they stress "universal" love. They do not dwell on the case of "restrain", greed or stinginess. It is against this their doctrines are formulated. But they wish to bring out that the "right" mind acting positively in one particular relationship must not neglect positiveness in another relationship. So they speak about the "elder", but also about the "younger". In the "close" duties they do not even know about "restrain". But in doing so, they do not make a point of themselves doing good. They just observe what should be done and do it. Mo's disciples do not in this context mark "grade and social class". But in nuce lies by the concept of "generosity" the refusal to accept limits within the orders of relationships and ranks. At the same time this refusal produces a problem, touched on elsewhere in the texts; How to verbalize the concern for "universal love" (chien hsiang ai) and the love for one individual in a particular situation (hsiang ai). This problem will be observed topically.

III. REFERENCE TO TRANSLATION III, VERSE 7 AND III, a, VERSE 8.

III. The presence of Heaven qualified by Heaven's desire for righteousness and detestation of unrighteousness

III a) The consequences of this for the people when confronted with its own desires and fears.

(III, verse 7)

If this is so, (what) does then Heaven in fact desire and (what) does he detest? Heaven desires righteousness and abominates unrighteousness.

(a, verse 8)

Thus to lead people everywhere to engage in righteousness, that is for me to do what Heaven desires. When I do what Heaven wishes, Heaven fulfils what I (gn 2) wish (to do in these matters). But then, what do I wish for and what

does (my heart) shudder from? I want blessing and prosperity and I abhor calamities and evil forces. If I do not do what Heaven wishes and do what Heaven does not wish (gn 2), then I thus lead people everywhere, to engage themselves with miseries and noxious (influences) as a consequence.

Comments on Index 40,26:9-11.

1) Heaven and righteousness to be wished for as non-righteousness is detested: By making a distinction between small and large issues and after exemplifying the consequences of a limited outlook for the giving of counsel Mo Ti finds a reason to describe the larger issue as a matter of consciousness about the presence of Heaven, his will and ability to know all movement on the human scene by using his "eyes". Now Mo Ti uses a terminology to further describe the implications of Heaven as being "present". This means a way to qualify the meaning of "the larger issue". The will of Heaven is involved. So is - as we shall see - the "rightousness" of Heaven. This rightousness is not a matter of unconcerned knowledge on the part of man. The will of Heaven has to be known, followed or disobeyed, the righteousness to be known, desired or detested. The first Mo Ti has to inform about is then to say, that Heaven desires what is righteous and detests what is not righteous. This qualifies further the "presence of Heaven", which in the foregoing paragraph has been primarily described in terms of ritual and considering an enlarged textual evidence, of devotion and reverence. The term "desire", yü, KAD 1333, 欲, "wish, desire, passion, lust" means when referred to KGSR, 1202, ku, 谷, "valley", which also carries a meaning of "good, nourish" (maybe a valley is nourished by the mountain streams, while the signific ch'ien, 欠, stands for the meaning of "owe". The term has its interest as it touches the concept of "nourishing Heaven", i.e. to arouse an approval of Heaven by obedience expressed ritually and socially, causing the good-will of Heaven. The reciprocity thus described has not necessarily the meaning of a do ut des but depicts a desirable state of circumstance as the valley, well watered and rich from eroded soil is a good land to all who live there, a "blessed" land, "the Spirits resting themselves in a halcyon manner, as rests itself Heaven tranquilly even in a manger ashore or afloat in an ark or a junk on the river." (auth.)

The desire and approval has its opposite in detestation, KAD, 209, o, 惡, "(being deformed in the heart), bad, wicked, vicious, (find bad), hate, dislike". It refers to a picture of a humpback, ia, 亞, "deformed". The metaphor is based on a diagnosis of the heart, which traces an "interior deformation", finds something to be in bad shape, in this case non-righteousness in manners. To borrow a term ut sup.: Heaven owes non-righteousness a grudge, nourishes a sense of disapproval. The MAWF is anatomical-diagnostic.

Yi, righteousness, qualified the verbal functions just observed, desire and detest. At close reading i (yi), 義, in KAD, 204, means "just(-ice), righteous(-ness), duty towards others, good, patriotic, common to all, public, (right) sense, signification," from yang, 羊, "sheep (goodnature, kind)" and wo, 我, phonetic. The word is cognate to i, 宜, "to order aright, proper, right fit, ought, (much between roof and floor, a well furnished house)" and to i, 誼, with the "word"-signific meaning "duty, right, related". To the field of cognate words belongs also i, 議, "(discuss what is right), deliberate upon, criticise," and i, 儀, "righteous and proper demeanor, deportment, politeness, ceremony, usages." Another "animal" sharing the humility of the sheep is the ant, i, 蟻, which also means "I, we", the ant taken as an example for man to follow. With a look at "desire", 欲 yü, it seems interesting to note that also in the yang-element of yi there is an example of yang, 養, "nourish, feed, develop, bring up" and yang, 祥, "happy omen, auspicious, felicitious" (cf KGSR, 732, a,j,n), adding to the MAWF-basis of "stockraising" and animal psychology an element of omen and probably ritual for conciliation and settlement of conflict. Wei, p.20, does not satisfy himself with a "humble" way of understanding the "yang"-feature in yi. About yang he says: "Goat with upright horns, ears and beard. Combined with the watersignific it forms yang, 洋, for "ocean (ramming waters)." Wei shows his tendency for "brave", constructive imagery by an allusion to the "upright horns" of the ram and in an analogy of the human head, p.130, to "two tufts of hair on the top of the head above the nose, e.g. shou, 首." This gives him a reason - beyond the yi-character - to interpret the serene gloss tao, 道, as the "main road", hence "principle" (road) the road itself, tzu, 自, the very road.

As to the element wo in yi, 我, "I, we, us, our", KAD 410, 679, Karlgren finds "the interpretation of the whole" (character yi) doubtful with ko, 戈, considered a probable phonetic in yi, 義. The signific ko, 戈, means "lance, spear". With this feature brought into the graphic structure the MAWF enlarges to contain elements of weaponry and the use of such in conflict, pacified though by the sheep, yang, 羊.

2, a) A wider reference: Chapter 47 on Righteousness

If one wants to elaborate on Mo Ti's concept of "righteousness" it is necessary to take notice of Mo Ti, chapter 47 (cf translations by Y.P.Mei and Alfred Forke). As a matter of judgement on values of different levels (value, kuei, 貴) righteousness comes first. Evaluation of values is tested by willingness to sacrifice one value to attain another. Evidently hands and

feet are more valued than hats and shoes. The whole world is not as valuable as one's person (person, body, shen, 身). Still one word (i yen, 一言, Mei says "principle") is enough to make men struggle with the chance taken that they may sacrifice their lives (body). Such a "word" is righteousness. Among the multitudes of "things" nothing is so valuable. (Observe the term shi, KAD 889, 事, " (abstract) thing, manage the affairs for". Though here a comparison is made in favour of "righteousness", it is not necessary to think that there are no other values of utmost value.)

2, b) But as a fact practically none puts yi, righteousness, into practice. Why should Mo Ti take the pain? Mo Ti answers: "A father (somebody) with nine sons has only one who works, the others going lazy. Should Mo Ti like the lazy ones give up his work? Instead he should be encouraged to stay on or the father would be all alone to work. To do right in any environment leaves no choice but just doing it, the effort not to be counted, a right piece of labour, in this case to plough, 耕, "keng, .."The story touches the meaning of yi. It is to do what is necessary in a situation, where one among several persons takes responsibility while others leave the work undone. Mo Ti's contribution in case no one works for righteousness is the work of a counsellor (according to the will of Heaven). He should be encouraged, not stopped.

2, c) It is right to accept a "good cause" (here the word is not "righteousness" but ch'eng (Index) shan, 誠善, "verily good"), not considering the humble position of a person who represents it. Good medicines are only "roots of herbs" (or trees). It is by the received taxes "in natura" that the superiors sacrifice to Shangti and the Spirits. Do these refuse them on the ground of humble origin? Is the man of a low status even lower (in value) than a potion of medicine? And what about taking trouble to visit in person a man who in spite of "status" is to Mo Ti a "pabulum" (CL) for his "inner man", like a good physician or medicine? Of course, it is for Mo Ti to take the trouble of travel and to pay him a visit, rather than just to "send for him" as you summon a man of low means. This is to have a "right" opinion in such a small but telling matter.

2, d) In the case of righteousness "any word, any action" must relate itself to the "beneficial" (li, 利) against the "harmful" (hai, 害) with the understanding that nothing could be truly "beneficial", if it was not "right" and that "the harmful" directly points to "unrighteousness". The matter of "righteousness" is the primary concern, the basis for matters of evaluation and course of action to be taken, be it in relation to Heaven, the Spirits

or the people.

2, e) As things are enmeshed in an environment of unrighteousness to expound much about matters which "cannot modify conduct is just to wear out one's mouth", (Right conduct is directed by the will of Heaven. Thus in the "economy" of speech more should be said about this will of Heaven.)

2, f) What are the obstacles for applying righteousness in life? To fight them Mo Ti brings in also jen, 仁, "magnanimity" to rule the use of "hand, feet, mouth, nose, ears (and eyes)", as six tools. Magnanimity and righteousness are to replace and destroy the ruling of the six "peculiarities", p'i, KAD 723, 辟, "punish, law rule." (Which if they govern make for the "particular" instead of the "universal and the impartial" in magnanimity and righteousness. The ruling "peculiarities" are pleasure, anger, joy, sorrow, love (and hatred). Their danger is the "too much". E.g. the matter of "love". Its "too much" is to covet, grudge, envy, cf GCED, 15. It is for this reason that Mo Ti "articulates" love-ai, 愛, in the phrase chien hsiang ai. 兼相愛. It may well be that Mo in the same way qualifies yi by simultaneously introducing jen, 仁, "magnanimity", i.e. "righteousness in accord with magnanimity". What could on the other side "improve" or strengthen the element of universality and general sense in yi? Yi should not need a "qualification" by jen. But from where comes the idea, that the absence of qualifying terms saves leading glosses like "righteousness, magnanimity, love etc." from ambiguity? The "selfevident" character of the great glosses in particular schools of thought is actually doubtful. "Qualifications" do always clarify something, even if those who "understood all" considered them to be shadows on bright shining stars. It might well be that such "shadows" could guide to a deeper understanding. An "unaided" gloss like yi, 義, "righteousness", might seem short of nothing as far as general sense goes. But a "qualification" might clarify the problem whether yi meant an inactive spontaneity as in the phrase yi yi, 意義, "the intentional performance of one's duty" or the "actual, spontaneous doing of what is right." (cf GCED, 5454) The same problem concerns the type of "humanism" represented by the term jen, 仁, "magnanimity", whether man posed between Heaven and Earth primarily considers this position or his autonomic independence. In relation to "the six peculiarities" ut sup. the problem could also be raised whether Mo Ti in his pure concern for "righteousness" in no way accepts the enumerated functions as natural human "feelings". Chuang tzu, XXXIII, cf Porter, Aids, pp.44,45, has made some exaggerations in this matter. It is only as an alternative for "righteousness" in a situation demanding a matter of fact and unselfish attitude, that a conflict arises.

2, g) Righteousness and magnanimity are often rightly defined, but as a matter of selection among "black and white types of conduct" many act as if they were blind. And they resent the approach by anybody who wishes to "cultivate their personality" by pointing out the danger of selfdeceit. Mere definition does not guarantee knowledge in a matter of however great consequences.

2, h) To have a right opinion in matters of good counsel one must be able to judge one's own motivations. These are often blurred. If so, it is difficult to penetrate into motivations in general. A disciple of Mo Ti sent to a court abroad returned as he found his counsel not being considered. But his motive for returning was not this but the simple fact, that he considered his salary too small.

2, i) Mo Ti ends the chapter 47 about righteousness (and magnanimity) by repeating the term yen, 言, "mouth and tongue". (cf Wei, p.165. He refers also to yin, 音, "mouth and tongue", song and sound). Mei has translated this word ut sup. with just "righteousness". Mo Ti seems to stress the way "righteousness" is "told", presented, pronounced, as a "mandatum". One word is "enough" to use, tsu, Wei, p.178, 足, "footstrap, hold, idea of rest and enough." He refers to chih, p.153, 止, "foot, stop, hold." and to wei, p.146, 匚, "an enclosure-guard, footprints of the sentries going their rounds (not to be confused with k'ou, 口, "mouth"). In comparison cf KAD, 1104, tsu, 足, "foot, sufficient, enough, metal of standard purity, capable of, worthy of (the "foot" under the body, summarily indicated by, 口, a circle in the seal.) Compared with Wei, Karlgren hesitates to interpret this last element as a wei, 匚, "an enclosure"-signific. In KGSR, 1219, Karlgren interprets tsu, 足, "foot and as loan for the same: enough, sufficient." The graph, he says, has "foot" and a circle above of uncertain (auth.) interpretation. Karlgren refers then to nr 833 n, cheng, "straight, correct, right...model, principal, ruler, just, exactly." Unintentionally Karlgren touches the interpretation of Wei in facing the meaning of cheng, 征, "(to correct), go on a military expedition against..., to punish, attack." Furthermore Karlgren here refers to 1219, tsu, 足, "foot, loan: enough, sufficient." The graph is still to him an "uncertain" element.

These references seem to have a significance, which is not evident in the Mei translation. Mo Ti says about "yen", that it represents a value of such a dimension, that it outreaches human death and life. It does not seem like an over-interpretation, if one refers this type of verbalization to the realms of the Greater One, the will of Heaven. The word about "righteousness" is "enough" to carry the dimension of the "greater issues". "To abandon my

principle and exercise thought (auth.) is like abandoning the crop and pick up grains. To refute my principle with one's own principle is throwing an egg against a boulder. The eggs in the world would be exhausted...." (Cf Mei tr.) This is more than "argumentation" power and - as referred to in the last kind of exemplification made in chapter 47, the story of the fortune-teller - more than insights in the system of chronological cycles for jeu tché, 日者, "sorcier" (CDC, p.418) to announce lucky or ill-omened days.

This point is also lost in the Forke translation (p.551), The "yen", 言, is not just "im Streit um ein einziges Wort." It is a dimensioned word, namely righteousness. In the same way the "enough" of the "right word" is overlooked in the sentence: "Meine Worte können angewandt werden. Wenn man Worte verschmädt und aufs Denken verzichtet..." (p.561).

3) Human desire and fear

Before Mo Ti gives a reason for his "knowledge" about "Heaven and righteousness", as an inference based on circumstantial observations (III, b), he enquires about natural human fears and expectations. These have to do with "blessing, prosperity, calamity and evil forces." If these elementary experiences are linked to the "righteousness" wanted by Heaven in his will, they find an answer which overcomes fear and fulfils hopes.

And now for the glosses dominating among the compositional samples:

1. Shih, Wei, p.157, 示, "poured forth, blissful drops of rain from heaven, used as a classifier for words referring to worship and the supernatural." Wei stresses the function of the signific shih, 示, which he identifies with a "vessel in use", cf also Wei, p.211. Karlgren prefers here primarily to observe an interpretative element, shih, KAD, 882, 示, "prognostic, presage, indicate, exhibit, proclaim, declare, inform" (the scholastic commentaries explain: 二 (i.e. 上) heaven and sun, moon and stars). Occurs as a signific in characters bearing on religion, rites etc..

The fu-element, KAD, nr 52, 福, "full, to fill (house and field, a phonetic in fu, 福, brings in a meaning of "happiness, prosperity". In KGSR, 933, Karlgren observes the "vessel-element", in a later stage than Wei, and thinks that the graph is etymologically closely cognate to d), fu 福.

A distinction has been made in the translation between "blessing and prosperity" as Mo Ti to judge by the foregoing must be considered an advocate for verbalizations open to the "elative, cultic" aspect. This may be true also about "fears and expectations" here mentioned. By making such distinctions

the nuances and possible gradations in the conceptual omnitude of Mo Ti's thinking could be articulated.

2. Lu, KGSR, 1208, 禄, "Shuowen says: to carve wood. The graph 𠂔, 𠂔, may be the primary form of lu ut sup., showing a spoon pouring spirits." In series ut sup. h) means "blessing, prosperity, emoluments, dignity." Modern use of the term as "pay and rank", "official salary" may indicate that the prosperity desired by Mo Ti would have to do with "promotion" bringing him in a position to teach. As the "I" in the context might not be meant only individually, but rather in a "we"-sense, the "prosperity" may mean the offered and accepted position of a person to act as a host or as a performer of sacrificial libation ceremonies.

3. The not wished for and feared is ho, 禍, and suei, 祟, Mo Ti would not by himself disobey the will of Heaven and thus by example lead others into "miseries and a suffering through noxious influences." Huo, KGSR, 18f, with k'ua, 𠂔, as an element meaning "wry mouth" and without the signific "mouth", 𠂔, "cut the meat from the bone, so to bare a skeleton" (cf KAD, 435, 437) means "calamity, (to cause misery to): to chastise." The misery is caused by Heaven, which is thus pictured as active, "letting happen", cf fu, 福.

Of the same nature is suei, 祟, also governed by the 示, shih-element, term for "worship, the supernatural" (Wei) or "religion, rites" (Karlgren). KGSR, 528, says "evil forces, noxious influences" and KAD, 1257, more specifically: "Monstrous apparition, evil, evil influence", a shih, 示, supernatural phenomenon, which has to be expelled, 出. CDC, p.648, underlines the "mal causé par un esprit, signe effrayant donné par un esprit, apparition de démon ou de revenant."

4. Mo Ti has found a reason not to accept evil as all powerful and free to work destruction as he considers it to be his duty to direct "all people under heaven" towards good fortunes and prosperity. Thus his example and directive is a matter of duty. The following vocable represents the characteristically "universalistic, non-particularistic" attitude in motism and at the same time its "non-fatalism", i.e. shuai, KGSR, 498, 率, "go along, follow, to lead, leader, immediately, loan: all, Shuowen gives the sense "net for catching birds.... no text examples". Wei, p.181, who refers this gloss to signific 95, hsuan, 玄, tr. "silkworm nursery, dark room (auth.)." Karlgren makes the same observation and thinks that the picture is a house, the dark deep, sombre interior. In the context it seems natural to adopt the

tr, ut sup.: "A leader for all as they have been gathered." From the point of view of "will of Heaven" this gathering is the cultic assembly and the public teaching of "all people under heaven".

III. REFERENCE, TRANSLATION III, VERSE 9.

An enlarged knowledge about the consequences for the people with the desires and the detestations of Heaven in view.

If this be so, how could one (at all) know that Heaven desires righteousness and detests unrighteousness? (I would) say (this): If there is righteousness in the realm, then there is life. Without (this) there is death. With righteousness there is plenty, without (it) poverty (and nothing to share). With righteousness there is orderly government and without it there is disorder (and rebellion). Thus Heaven desires that there be life and detests that there be death. He wants that there be wealth and abhors poverty, wishes that there be good government and hates disorder. With this I (gn 3) know that Heaven desires righteousness and hates unrighteousness.

Comments on Index 40, 26:12-14:

1. The realm of righteousness is wide! It relates to life and death, plenty enough for survival and poverty, orderly government and disorder. With it there is life, abundance and orderliness, without it there is death, want and disorder. As it has been said that Heaven favours righteousness and hates unrighteousness this can now be enlarged by saying that what Heaven desires is life, plenty for all and good orderliness in government and that what he detests is death, poverty and disorder. In this way knowledge about Heaven's deal in two types of units is widened. He desires and hates righteousness and unrighteousness just as he desires and hates the consequences of righteousness and unrighteousness. By this as yet no theory of ground and consequence is formulated. Mo Ti says just: There is - then plus noun, there is not - then plus noun.

And now for the six realms conditioned by prevailing righteousness and unrighteousness. A remark: It is an open question, if non-righteousness and unrighteousness are identical. Mo uses in this context yu, 有, "to have, to be" and wu, 無, "not, without, wanting."

2. KGSR, 812, sheng, 生, draws with the graph interpreted as possibly the original graph for e., sheng, 牲, "sacrificial animal, life, living creature", a lively MAWF covering "live, bear, be born, produce", including a consciousness about observed celestial bodies and happenings related to birth and about involved risks for ritual faults and offenses made by mishap, inviting calamity, all important for "family, name and offspring", decisive for "human nature and dispositions". Karlgren refers also to nr. 998, "bull,

cow, ox". In this he does like Wei, p.19, niu, 牛, "oxhead with horns and ears". About sheng, 生, Wei says, p.158; Sprouting like ch'e, 𤝵, p.46, "a sprout of herb or plant", out of the earth, t'u, 土, "earth mound, terrace, hence earth, dirt." Such things happening is a circumstance seen by Heaven with approval as it is "right" and in itself partaking in the greater issue, in tune with the will of Heaven.

3. The si', death, 死, refers by both Wei and Karlgren to kua, 𣦵, "cut flesh from bones", KAD, 959, 435 and Wei, p.184, "fragment from bone, skeleton." As a contrast to "life" it does not fit in "rightly" in the realm of "righteousness". The MAWF is barren. Cf KAD, 421, ku, 故, "cause... (cause for displeasure): grief, death, late (i.e. dead)", 612: hung, 薨, "death of a prince, numerous (eyes covered in death), 637: mo, 沒, "sink-disappear, perish, die, also not (read mei)," 720: pi, 敝, "fall down dead", 770: sang, 喪, "mourning rites, to mourn," 845: sün, 殉, "follow in the grave, be buried (alive) with somebody, to die for, sacrifice," 1070, tsu, 殂, "to die (as related to the sacrificial table and paternal ancestors, auth.), 1005 tsu, 卒, " (short cut dress): cut short, die, 1145: tsung, 終, "(winter) end, limit, death," 1185, si', 逝, "go, travel depart, die", 1299, uang, 亡, "disappear, lost...exile...die", 1341: jün, 殞, "die, perish". Quotations are made to establish the "solid" concept of death in the MAWF. This solidity is in a particular way "broken" in any context concerned about the mourning after and obligation to ancestry ut sup. ku, sang, tsu, "grief, mourn, sacrifice for the dead".

4. The next contrast and tei-she-item is fu-p'in conditioned by righteousness. KGSR, 933, r, fu, 富, "rich, wealth, selfimportant", is probably cognate to KAD, 52, fu, 畱, "full, to fill." While then the "vessel-element" stands for the ritual aspect, "able to make sacrifice", the "selfimportant" element matches something in the meaning of p'in, KGSR, 471 v, 貧, "poor", i.e. the mere nothing a pauper has left as he is forced to cut in two or more (fen, 分), whatever he has got as his share. Unrighteousness makes it so and Heaven abominates this state of affairs.

5. The next pair of terms, chi' and luan, are cardinal in the mind and teaching of Mo Ti and they lead directly to all statements of this paragraph. As in Mo Ti, chapter 14, these terms are linked to the concept of mutual love, they are here coupled to the meaning of "righteousness".

KGSR, 976 Z, chi', 治, "regulate, arrange...direct, govern...in good order, punish, compare" has as a contrast in KGSR, 180, a,c, luan, 亂, a: "The graph may show silkthread on a stand and two hands working on it",

c: "Disorder, confusion, rebellion". KAD 586 says: "Unravel, bring into order, confusion, rebellion, confuse, mix (character enlarged by a hook depicting the end of the thread)." In this context it seems natural to make a quotation from chapter XI: "Identification with the superior", Mei, p.58, which organizes itself as do also chapters XII and XIII by terms as yi: righteousness, chi': order, luan: disorder and t'ien chi': will of Heaven. The chapter sums up: "Now, how is order (chi') brought about in the empire?because the emperor can unify the standards (yi) in the empire. If, however, the people all identify themselves with the Son of Heaven but not with Heaven itself (auth.), then the jungle is still unremoved. Now, the frequent visitations are just the punishments from Heaven for their not identifying their standards (yi) with the will of Heaven (t'ien chi')." "The device of five punishments to rule the people and catch the unrighteous is of the same nature as threads are tied into skeins and a net is controlled by a main rope."

(The hook, cf KAD 499, 206 and 582, seems rather to depict "the end of the work of winding thread (of silk?), where the hook at the beginning works a "disorder" in the lumps of thread but in the end results in producing threads "tied into skeins", cf Mei, p.58, end of chapter XI. Thus luan means disorder which may change into order.)

IV. REFERENCE, TRANSLATION IV a, VERSE 10

IV. The meaning of righteousness of Heaven as a standard for government.

- a) The rule by authority runs from above in government, but Heaven rules the Sun of Heaven.

(Further is to) say: As for this /term/ righteousness (it means) right government there shouldn't be a government, where the subordinates rule the superiors. The superior ranks must govern the subordinates. This is really the reason why the multitudes of (household) people exhaust their energies (in labour) and yet do not take the position (to rule and) govern themselves. There are the local scholars (and elders) to manage it. These officials exert themselves in their service, but they do not take upon themselves (to manage) the whole. There are the higher officials and their executives to rule them. (These) thoroughly perform their duties, yet they put themselves (next in order) and do not set the government (standards). There are the three high ministers and the feudal lords to do that. The three high ministers give (all) their strength in obedience to (rules for good) government (by hearing all cases), but can yet not bring themselves in a position to govern alone. There is the Son of Heaven to give them (the high standards). It is up to the Son of Heaven to

take the place in his own (right) to govern. Heaven is the Ruler to reign over him.

Comments on Index 40, 26:14-17: In the matter of small and great matters there are indications that those who base their counsel on a narrow outlook overlook the fact of "nowhere to escape from the discerning eye of Heaven". In the case of acts of unrighteousness being done by men, these are unaware of the will of Heaven. It is crucial to know about the will of Heaven as a desire of Heaven for righteousness and a detestation of unrighteousness. The will of Heaven brings consequences according to the actual existence of righteousness and unrighteousness anywhere among men. By experience of such consequences all have to find out for themselves what they really desire or detest most of all. Don't they want "blessing and prosperity"? Don't they fear the opposite? Informed about the desire of Heaven for righteousness, one finds that under the condition of righteousness among men there is life, not death, plenty instead of poverty, order and not disorder. The desires of Heaven and men are in fact "tallies". Tally do also those things which men dread and Heaven detests. As this is a great issue for everybody it affects above all the meaning of government with righteousness as its standard (yi) and an order according to the will of Heaven.

1) Cheng, KGSr 833 r, 政, "government, rule, law, manage, service due to the state" relates to ting, 丁, "cyclical character, loan: to strike," and to cheng, 正, with a wide set of MAWF samples owing to the graph for "foot": "straight, correct, right, to correct, regulate, model, principle, chief, government...". The word is apt to explain the meaning of "righteousness" as a standard for government. There may be other ways to describe government, but as "righteousness" is brought in, one will know about "right government". What is then the "right"? It means a government from "above" (shang) as rules and laws have once been established.

Thus the term "cheng" ut sup. articulates an aspect of yi. Now, the "ranks" from "above" are described as shang, 上, KAD 855, "up, above, upon, top, summit, emperor, heaven go up, rise, ascend, advance". This gloss dominates a whole field of terms, which are leading co-motives in wide ranges of Chinese thought, e.g. shang, 尚, KAD 855, "high, esteem, hope for, wish etc." and as phonetic function in e.g. ch'ang, 常, "... rule, principle", ch'ang, 嘗, "taste, try, to experience", tang, 當, "value, valid, ought, (have the value of), have the position of, be, pretend

to be, consider somebody to be, believe, be equal to, to match, oppose, fitting, right", t'ang, 倘, "unforeseen, accidental, supposing" et al.

Mo refers to current rules governing labour, civil service, official duties for executives, ministerial counsel, sovereign power and finally to the rule of Heaven. For "governing service" there is the term ts'ung shi': KGSR, 1191 d, 從, "follow, pursue, humour, attend to... longitudinal, leisurely," based on the graph "two men in a row" and nr 971, shi'事 "serve, office, occupation, affair, to practice (performance): sacrifice, functionary." Graphically there is no fundamental difference between this word and shi', 史, nr 975 a-f, "a recorder, scribe, record" or li, 吏, nr. 975 g, "officer" and nr, n), shi', 使, "command, to cause, send... envoy." The energy of all kinds of labour in all ranks is expressed by the same terms: kie (li), KGSR 313 r, 竭立, "exhaust ... fall prostrate, lift" with the expressive graph kai, 丐, "to beg" and "man plus not have, want", at the root. 囚, 人, 亡

It is interesting to observe the terms to identify "offices and services" in the environments of Mo Ti and his followers: Shu ren, 庶人, "common people": tr. "multitudes of common people." shi'; 士, "local scholars and elders", chiang chün ta fu; 將軍大夫, "higher officers and their executives", san kung chu hou; 三公諸侯, "three high ministers and the feudal lords" and the t'ien tsi', 天子, "Son of Heaven", seven types of "service and offices". - The titles for "tsiang chün ta fu" are probably not as distinct as the others as they are not mentioned in the following sentence. The title-bearers of shi' chün, 士君, are marked out (tr. "officialdom"), These are mentioned in the very beginning of chapter 26 as those who cannot understand greater issues. But this issue, righteousness and ranked government they "understand", i.e. as far as the "Son of Heaven" is concerned. But not when Heaven is brought into the picture as a matter of consideration. On this they cannot give counsel to ordinary people, who do not understand, how the Son of Heaven is inferior to and governed by Heaven. Mo finds another way to point out the reason why the "shi' chün" do not master the greater issues. There were those who would become able, but they did not trust mere verbalizations. They needed the participation in action interpretable only by metaphor. This is the subject of the next paragraph.

IV. REFERENCE, TRANSLATION IV b, VERSE 11

IV. The meaning of righteousness of Heaven as a standard for government

- b) How this significance (that the rule by authority runs from above in government, but that Heaven rules the Son of Heaven) expresses itself also in the traditional sacrifices.

That the Son of Heaven is the rule (and) law for the three ministers, feudal lords, officials and for the multitudes of people the officialdom of the country firmly and clearly discerns. (But) ordinary people everywhere cannot clearly understand that Heaven governs the Son of Heaven. Therefore when formerly the Sage Kings of the Three Dynasties, Yü, T'ang, Wen, Wu, wanted to explain clearly to (all) people everywhere that Heaven did rule the Son of Heaven, there was in fact none among them who for this reason did not feed oxen and sheep, did not fatten dog and pig with grain (for ritual slaughter) and did not purify (for sacrificial use) grains and vessels full of fermented wine, all to be sacrificed to Shang Ti, the Souls and the Spirits (with) prayers and supplications to Heaven about blessings. I have never heard about Heaven (gn 4 and 5) praying to the Son of Heaven for blessings. By this I know that Heaven (surely) governs the Son of Heaven.

Comments on Index 40,26:17-41,26:21: It is worthwhile to observe that according to Mo Ti - in his interpretation and understanding the meaning of actual preparations for sacrifices and suitable prayers as well as the actual performance of traditional liturgical piety - these have as an objective to clearly explain to the "hundred names", po hsing, GCED 8560, 4599, 百姓, by what means Heaven does rule the Son of Heaven. Mo Ti returns in part VI of the composition of chapter 26 to this same theme: The consequences for all people to be partakers in cultic action. In both cases, as seen from the aspects of the Sage Kings: Yü, T'ang, Wen, Wu (cf Mei, XX, pp.10-13) and of the people one might borrow a phrase like "tacit knowledge" (coined by Michael Polanyi and observed by Thomas Kuhn, cf bibliography). When the Sage Kings "explains clearly to all people everywhere, by what means Heaven does rule the Son of Heaven" they do this "tacitly" without explications, but based on "knowledge" about the meaning of the whole field of terminology covering cultic relation to Heaven, lingua religiosa seu liturgica, which now is used by Mo Ti in the presently translated texts. The "knowledge" implied in this terminology as an "element" in the rule of Heaven is not described by a new type of terminology, which could demonstrate the "change over" from one type of language to another, e.g. "profane-sacred". The description concerns the "rule of Heaven" over "the Son of Heaven". The "feeding of oxen and sheep, the fattening of dog and pig, the purifying of grain and wine" is done as a matter of regular labour, but these acts imply sacri-

ficial usages, prayers, blessings, intended for Shangti, Souls and Spirits. In this sense "tacit" does not mean "taciturn" only, "uncommulative or learning just by practice", but "implied, inferential and understood." And now for the use of "names and actualities":

1) In the title Sage Kings there is a "sheng", KGSR, 835 z, 聖, "sage". The sense of t'ing, 壬, as found in the bone inscriptions is according to Karlgren entirely obscure (Shuowen says: "good," no text). The character ut sup. means "sage". It is related to t'ing, 聽, "hear, listen to." For this there is an archaic form, KGSR, 835 e, and this one is represented in our term: KGSR, z. The "goodness" of the Sage Kings has thus something to do with an ability to "listen". Owing to certain interpretations (de Harlez) regarding t'ien-Heaven being the "court" of Shangti one had better here observe KGSR 835, d-g: 廷, ting, "court (of palace)" and t'ing, 庭, "court, courtyard (of palace), come to court." The question might be raised, if Heaven should be considered "open" in an architectural sense or "covered" to house a judicial body of sagacious counsellors. Whatever answer is given the sacrifices here referred to are made "under Heaven", cf si', 祀, (cf Karlgren, Legends and Cults, ref. to the Bibliography).

In this particular context it is interesting to note that in the case of "mandates" governing dynastic history Shangti is not verbalized as the originator, but t'ien in "t'ien ming", 天命, "fate, destiny", GCED, 7962, (whatever this term means in Mo Ti:s MAWF) (Cf L., fatum, "speak").

2) To indicate "liturgical purity" and the setting apart of victims and sacramentalia the word kie is used, KGSR, 279 j, 潔, "pure, purify". 279 a is probably the original form for k'i, 契, "script-notches", by loan "to perforate the tortoise shell in divination." The k'i has also the meaning of "covenant, bond, deed". It cannot be entirely wrong, to transfer these MAWF-sense elements to the meaning of kie, "purify". A ritual utensil is li, KGSR 597, 禮, "ritual vase (containing some object of uncertain interpretation)". Enlarged in item d) there is the key-term li, 禮, "propriety, ceremony, rite, ritual." Then follows in e-g) the actual term li, 醴, "new sweet spirits".

3a) These now are two terms in the text for "sacrifice", basically made performable by creative actions and support given by the will of Heaven, obeyed by the Sage Kings and enacted thanks to labour by men of "the hundred names":

Tsi, KGSR, 337, 祭, "sacrifice" (with "chai", name of a state). To this term relate a rich set of meaningful characters, a sacrificial "series".

"Hand and falling drops (i.e. libation) and flesh, meat" - which indicates that at the same occasion, general or ancestral, both libations and meat-sacrifices could occur and that in itself a distinction was not made between these two types of ritual -, a character where "drops" have disappeared to give room for the shi' "divination sign signific", with the meaning of sacrificial millet," of "juncture, conjunction, connection and intercourse, (terms which many would consider proper terms for "religion"), of "stop" with the signific for man, an indication of "ritual position" taken by partakers, of "suffering and distress", of "grassland, steppe (ut sup. for feeding cattle), of "large tortoise" and of ch'a, "examine, discern, become discernable" by partaking in divinatory occult, but public events.

3b) The second is si', KGSR, 967, d-h, 祀, "sacrifice (autumnal sacrifice after harvest), year". This type of sacrifice has as the one just reported a "seasonal" significance. They distinguish themselves as varieties collated with those entered on p.214: Karlgren, Legends and cults ... (cf bibliography): ti, 禘, tsu, 示, kiao, 郊, and tsung, 宗, the kiao being performed on the suburban altar, the others in the ancestral temple. Mo Ti has the character for tsu and tsung, Index 5/06873 and 3/02160, but does not elaborate on them as elements in traditional systems of cult established by various noble families, in their own right or by delegated authority. Important in Mo Ti's mind is the reference to Heaven in the tsi' and si'-sacrifices ut sup.

4) The close reader arrives now in medias res by finding terms like Shangti, kuei and shen. Ti in Shangti is analyzed in KAD, 986, and KGSR, 877. KAD, 986: ti, 帝, "sovereign, ruler, emperor", (the "small seal" already badly corrupted, but with regard to style excellent, 𡗗, Chou inscr. 63). (Form of an older picture of flowing robes and a fine head-gear, cf suggestions ut sup. by the auth.) Related nr, 986 graphs are telling in the MAWF: "Examine, investigate, close knot, close union." KGSR 877: Karlgren translates beyond KAD in nr. 986, ti, "God". The author would rather hesitate to introduce the metaphor "God" at this or any stage of the investigation. The reference is made to Shi' Ching as the source. The fact that the Classic of Shi' Ching and other sources of similar dignity (cf Karlgren, Religion..., pp.28-30) contain names of numerous "deified culture heroes", royal and clan-family ancestors (on Wu Ti, cf Mo Ti, chapter VI and Karlgren, Religion p.37) raises the question, how "ti", "sovereign, ruler, emperor," has become The Sovereign, Shangti, worthy a title like "God", a very rich but for historical and systematic reasons certainly an ambiguous symbolic term. To be sure Karlgren has profusely qualified the meaning of ti, 帝

(cf ut sup.:Legends and cults... and Religion i Kina, Antiken). But immediate cause for surprise in this context is the translation in tr. IV b: "When (they, not the Wu Ti but the four Sage Kings) formerly wanted to explain clearly to (all) people everywhere, by what means Heaven did rule the Son of Heaven they prepared everything, all to be sacrificed to Shangti, the Souls and the Spirits (with) prayers and supplications to Heaven about blessings." How is the name of Shangti brought into this text, which describes the action of t'ien, Heaven? For the moment postponing an enlarged discussion on the relation (Shang)-ti and t'ien with involved consequences for the interpretation of sacrifice, ritual, religious conduct and verbalization it is important not to bypass the word "shang", which qualifies the heavy gloss ti, 帝. What does shang, 上, KAD, 855, do from the point of view of e.g. the "tei-she"-method or in the MAWF? Has an applied "relative" case any semantic function? Shang, KAD, 855, means: "Up, above, upon, top, summit, emperor, heaven, superior, best, first, anterior". Attached to "ti", shang qualifies it: "Above the sovereign, superior to the ruler, anterior to the emperor, the heaven of and superior to God." The term marks out a distance to ti, who generally is a sovereign and the Ancestor with his court in a realm for administration and organization, all in levels and ranks. Ti stays in this sense "beneath", hia, KAD 134, 下, "down, beneath, underside, low, descend, put down." "Shang" makes the meaning of the symbol for "God" (if ti be God ut sup.) questionable in the sense that the sovereign, emperor might claim to be "divine", not beneath "divinity", in spite of the disturbing fact, that other dynastic lineages would do the same. The shang in Shangti wards off ideas in such directions. The term shang in Shangti has a close affinity to t'ien, Heaven. How this should be understood might make an enlarged investigation rewarding. But first the theme: Souls and Spirits, must be considered.

5) The Sage Kings of the Three Dynasties "explained" to all the authority of Heaven in regard to the Son of Heaven by providing all elements necessary for making sacrifices to Shangti and - which is now to be studied - the Souls and the Spirits. A non-defined but implied relation to Heaven is understood by reference to, and participation in, sacrifices to Shangti, Souls and Spirits, not as one might suppose by sacrifices to Heaven. The Son is a son of Heaven, not of Shangti, Souls and Spirits. The "status" of Heaven is qualified by the cultic procedures and the meaning of this in the relation cultic agents - Shangti-Souls-Spirits. If the cultic community expresses directly its relation to Shangti, Souls and Spirits and by that indirectly to Heaven, is there any way open to verbalize a "direct" rela-

tionship with Heaven? There is according to the words ending the sentence: "...with prayers and supplications to Heaven about blessings." But to appreciate this turn of expression the sacrificial situation must be fully described.

There are sacrifices to "Souls". To adopt a term like this can not be done without ambiguities owing to the wide use of the term "soul" (cf ut sup. "God"). This has to be overcome one way or another, tant bien que mal, while the ambiguity remains as a constant threat. Karlgren starts the analysis in KAD, 460, kuei, 鬼, "spirit, ghost, devil," the graph a drawing. KGSR, 569, adds the word "demon". Wei is more loquacious, Introduction, p.118, "a bogeyman, hobgoblin, sprite or ghost, symbolized as a bigheaded strawman with tail, in a field to shy off birds, wild animals or thieves." Reference is made by him to p.174: ssu, 私, "bind, loop or hook, hence of "self" as in szu, 厶." This szu means GCED, 10308, "private, personal, selfish, partial, unfair." Thus translators have made an advance for a "mental" interpretation of "kuei". As a phonetic "kuei" dominates quite a group of such terms as: "great, remarkable, sick, deformed, high and rocky, ashamed, to present, majestic." Karlgren brings in the concept of "soul" by observing the distinction of hun, 魂, "spiritual soul", (KGSR 460), and p'o, 魄, "anima, animal spirit, soul, senses, form" (KAD 685). Cf also KAD, 561, lin, 靈, "supernatural thing, ... soul, intelligence ... , the signific is wu, 巫, "witch", and shen, KAD, 868, 神, "spirit, spiritual, god, soul, mind, intelligence, vitality, force."

Karlgren has in Religion, chapter II, classified the terminology ut sup. If and how Mo Ti fits into this picture given, is an open question, especially as his language has been "filtered" while transmitted and beyond this sparsely annotated. The author has thus been particularly observant in Mo Ti texts for detecting obvious "lack" in information as well as surprising "additional" ways of modifying statements. One such has been observed ut sup. in the contraposition of t'ien and Shangti. Disturbing in systematized comments on Chinese literature (Fung, Faber, Forke, Mei, Karlgren, de Harlez et al.) has also been the rarely accounted for interpretative presuppositions hidden in terms like "soul, higher powers, fate, animal- and intellectual spirits, gods, prayer, sacrifice, deification, incarnation etc." The following selective quotation from Karlgren in such matters seems at this stage elucidative (Religion, p.34 ff): "The religious concepts and cults of the Chou-kingdom, 1122-255 B.C., do rather closely connect with what we know about Shang-Yin religion, 1766-1122 B.C.. Basic is the aspect of the human soul, in fact two souls: P'o, the animal-vital-spermatogenetic soul and Hun, the intelligence-

soul. The former one follows the body at death, fades away and dies. The other one is set free as death occurs and becomes a Kuei, sometimes a Shen. In Western literature on China one has been used to translate Kuei as "Spirits" and Shen as "Gods" (esprits, dieux), perhaps as a matter of convenience as a whole set of "spiritual powers in nature" always were called Shen. But Shen is also word for the intellect of "man-alive", synonymical with Hun, though somewhat stronger. The Spirits of certain ancestors are also called Shen without being considered "gods", only Heaven would be considered an equivalent of what we may be saying "a god". The human Hun in becoming a Kuei is by us called a Soul. But the power of the Earth-Soil or the Holy Mountain is a Shen, here called a Spirit. Often there is a mixing of categories. There are Kueis whose afterlife depend on sacrifices by the deceased's family. If the sacrifices are discontinued the Kueis may turn dangerous and revengeful. But the Kueis of greater dignity rise and enter Heaven to serve Shangti. They are worshiped in the ancestral temples as Shen - on the same level as the Spirits of Nature.... Though in this way certain analogies were made between Spirits (of "natural" origin) and Souls (of human origin) they were widely set apart in the cult as the former mainly were worshiped at altars placed in the open air and the latter in temples" (Tr., underlinings, auth.)

6) I rather find the function of er, KGSR, 982, 而, "whiskers, (of an animal), loan: an auxiliary word: and, and yet," and according to Wei, p.159, "a growth of hair under the chin, a conjunction, and", interesting and in a way decisive for the discussion so far. As the "whiskers" are attached the sentence introduced by "er" has a meaning, which "makes" something to the foregoing verbal sentence. It makes it subordinate to the following. The "er" is not just a "copula of common inclusion or a "syntagmatic conjunction". It has rather the function of a "resumptive conjunction" in a narrative sentence, "as a consequence", "and so". (cf Dobson, p.243 ff.) The intent of Mo is to show "by what means Heaven did rule the Son of Heaven" and the abstract of the description is given by the sentence: "By this I know that Heaven surely governs the Son of Heaven" (IV b, the end). The sacrifices are made to Shangti, the Souls and the Spirits "and so" (or "and yet by this") Heaven is revered as the ruler - in a way beyond the sacrifices to Shangti etc. It is therefore important to see, by which terms the particular reverence to Heaven is graphically depicted. One is k'iu, KGSR, 1066, a-d, 求, "seek for, ask, loan for k) unite, meet, assemble, mate, bring together the graph is (based on a Shuowen interpretation) a drawing of fur (a tail?). The h) means "urgent, pressing". (The garment ele-

ment might refer to "done during sacrifice", when the "fur" is used as an impressive liturgical vestment, in a ritual performance. The other one is k'i, KAD 385, 祈, "pray to the gods, implore, petition," and KGSR, 443, 〇, "beg, announce".

The purpose of these prayers to Heaven is résumé in fu, KGSR, 933 d, 福, "full, fulness, abundance, the graph shows a wine-vessel, happiness, blessing." This is expected as one turns to Heaven. At last Mo Ti ends up his reasoning and teaching in IV b, by introducing into the MAWF negative "sense data": "not tasted, not heard." "I have never heard about Heaven praying to the Son of Heaven for blessings". Such would mean an encroachment on the "elative case" status. It is worthwhile to observe the distinction being made. Denial in a statement serves sometimes to articulate the "otherness" of a positive statement, in this context a "religious elative case". The terms are: ch'ang, KGSR, 725 f, 嘗, "to taste, try, mark of past tense, (tasting the new fruit): autumnal sacrifice." The signific in 725, a-c, shang, means "upwards (the graph may have been a drawing of a house with roof ridge), high, above." To this sense-data-metaphors are added: Exalt, approve, esteem, prefer, surpass, wish, would that. I draw the attention to this observation as one might get a right to make a distinction between "metaphors based on sense-data", in this case the sense of taste, and "metaphors made based on the inability of exactness in the description of evaluative experience", but that in both cases metaphors actually are used. The same phenomenon is found with the term wen, KGSR, 441, f, 聞, "to hear, to smell, to be heard, fame." The graph is a drawing of a door. With the character for "heart" the meaning is "sad, dull, stupid, unconsciously," with the "ear", ut sup., "hear, smell and fame", with a "mouth": ask, inquire", with "insect" a pejorative name for certain tribes of the South." And now Mo Ti brings this matter about "the non-hearing, that Heaven does not pray to the Son of Heaven" (gn 4, 5) to an end. But with this negation he affirms the metaphorical statement that "Heaven surely governs the Son of Heaven."

V. REFERENCE, TRANSLATION V a, VERSE 12

V. The very will of Heaven

- a) Obedience and disobedience to the very will of Heaven related to the prime glosses: Love, gain, reward contra hatred, loss and punishment.

Therefore the Son of Heaven is the most (gn 6) eminent of all men and the wealthiest of all. Therefore those who want (gn 7) riches and eminence among people ought (to face) the (full) intention of the will of Heaven and (of course) fall in with it. Those who are in accord with the inmost will of Heaven unite

(in efforts to promote) mutual love and join for mutual gain (by benefit from labour). This is by necessity rewarding. (Those who) turn against (the counsel of) Heaven (make for) divisions and mutual hatred and join (with the result in) loss (of produce and even life). (This means) only (for such people) to get (trapped and) punished. But now, were those who (accordingly) were submissive to the thoughts of Heaven rewarded? And those who were contrary to the will of Heaven were they punished?

Comments on Index 41,26:21-24:

1. Though the expectation might seem natural that the following section treats the role and import of the office held by the Son of Heaven, by definition and historically, the main theme, *t'ien chi**, is still kept up, but now under the lead of a new term, *yi*, KGSR 957, 意, "to think, thought, idea, opinion, will, feeling, motive (the yin, 音, "sound" in the heart)" with cognate words: "To reflect, remember, seat of intelligence, the breast, heart etc." Wei, p.125, on the signific yin: "Mouth and tongue, hence song and sound." The term here used, *t'ien yi*, 天意, "the thought-intention of Heaven", by me translated "the very will of Heaven", could conveniently be used as an alternative to "the will of Heaven", which is the headline in chapters 26-28.

2. The Son of Heaven as the most eminent and the wealthiest of all men owing to answered ritual prayers for "fulness and happiness", as in the meantime the sacrifices have been prepared and the choicest samples have been collected from the fruits of labour of all people, is presented as an example to be followed in a sense of obligation, *tang*, KGSR, 725, 當, "rank, match, rest on, actual, face, right, ought et al." and obedience, *shun*, KGSR 462 c, 順, "follow, obey, accord with" to Heaven. This is foremost a matter for officialdom to consider. Exemplifications are then given from history, in a set form of interpretation. As a third unit or forum the multitudes of people stand forth confronting Mo Ti in his responsibility as counsellor and fellow man.

3. The obligation and obedience are contrasted to *fan*, KGSR 262, 反, "turn, contrary, rebel, et al.". The two types of attitude, pro or against Heaven, express themselves in two types of action, the one *ai*, 愛, qualified by *chien*, 兼, and *hsiang*, 相, the other *li*, 利, qualified by *chiao*, 交, and *hsiang*, 相. The consequence for this first type of attitude and action is reward, 賞, *shang*. The other type of action is *o*, 惡, qualified by *pie*, 別, and *hsiang*, 相, and *tsei*, 賊, qualified by *chiao*, 交, and *hsiang*, 相. The consequence of the second type of action is punishment, 罰, *fa*. The repeated terms make the reader take notice of a literary style and sets of parallel expositions of glos-

ses (ut sup.). But it is also evident with this kind of literary tradition, oral or recorded, that a distinction can be made between "metaphorical names" and described "actualities". The leading metaphor is Heaven in its frame of ritual terminology. The terms for contrasting attitudes and by these motivated actions and their consequences describe in parallelisms and pairs "actualities" of varied human experience. Who must not say, that the field covered constitutes a dimensioned totality of human experience? The more necessary is then the "correction of names and actualities", a classical Chinese occupation never discontinued. The reading of chapters 26-28 thus far gives an indication, that a closer reading cannot avoid to trace in these documents the meaning of t'ien in a wide context. The endeavour is then to find vocables in the Mo Ti field of linguistic usage capable of organizing the studied terminology in such a way that the textual material exhibits the greatest possible responsiveness.

4. Here now the next set of terms presented:

If obligation and obedience to Heaven constitute an attitude, two types of action are promoted: Ai, KGSR, 508 ai, 愛, "to love, to grudge (grudge: possessiveness and greed, auth.), qualified by chien, KGSR 627, 兼, "combine, together et al.. For graph cf h): "two arrows grasped in one hand." (The suggestion by reference to h) that the graphic element is "two arrows" is not quite convincing. Cf figures in 560, a-d with arrows pointed upwards. A better reference is Wieger, Lessons 121 K, p.284, and 44 d, p.124. Chien, "two bundles in the hand, union, together". Tr. "unite in efforts to promote mutual love", auth. Ai is qualified also by hsiang, KGSR, 731, 相, "look at, see, (look to:) assist et al., mutually, the graph "eye and tree".

The other kind of action promotes li, KGSR 519, 利, "sharp, profit, profitable, favourable, nourishment, keen on profit, covet, sharpwitted." In the tr. the word "gain has been used", "by benefit from labour". If "love" has a reference to "human relationships", described in detail in chapters chien ai, 14-16, li refers to the necessities of "nourishment" and "livelihood". The turn of criticism against Mo Ti voiced by Mencius (The four books, James Legge, pp.677-81), and after him throughout history bases itself on the term li in pejorative sense, "profit and close to it, covetousness." As Mo Ti speaks to the "hundred names" this is certainly sheer nonsense considering the chaotic time of the "Warring states" with the matter of bare survival a hazard. Dealing in direct economical planning Mo Ti discusses this broad theme in chapters VI: Indulgence in excess, in XX and XXI: Economy in expenditures, in XXXII: Condemnation of music, and in XXXVI-VII:

Anti-fatalism et al. To underline the trend of interpretation regarding "gain" the phrase "by benefit from labour" has been added.

How "gain" is arrived at is described by the term chiao, KGSR, 1166, 交, "cross, exchange, hand over, contact, join, have relations with (graph shows a man with crossed legs) and by hsiang, 相, ut sup.. On such follows by necessity (pi) shang, KGSR, 725 n, 賞, "reward" (sense of y), shang, 償, "indemnify, pay back, fulfil)".

5. The attitude of disobedience and non-obligation towards Heaven is also manifest in two kinds of action:

Q, KGSR, 805, h, 惡, "bad evil, wrong, fault, ugly", wu: "hate". This term for "hatred" is qualified by pie, KGSR, 292, 別, "divide, separate, distinguish, different, leave." This is different from joining others and uniting with other people. One works for divisions and separatistic movements by stressing differences. In the tr. this is expressed by "they make for divisions". The term siang, "mutual", is repeated.

The other kind of action is tsei, KGSR, 907, 賊, "murderer, bandit, villain, injure". Graph: "Man, dagger-axe and cowry". (This is the opposite to "gain" and produce. The "cowry" gained is lost to villains, injuries are not excluded. This is a sad form for "mutuality". Tr. "loss of produce and even life in among themselves". This is now a result from chiao, 交, ut sup. with contacts taken for evil planning, the sitting with legs crossed as evildoers join in dark counsel. The hsiang, 相, "mutual" is repeated. The phraseology has been standardized.

On this follows as an unavoidable consequence fa, KGSR, 308, 罰, "to punish, to fine." Graph: "Net, speak and knife."

V. REFERENCE, TRANSLATION V b, VERSE 13

V. The very will of Heaven

b) Exemplifications in history of necessary rewards and punishments.

(Our) Master, the philosopher Mo, said: The former Three dynastic Sage Kings, Yü, T'ang, Wen, Wu, they followed the counsels of Heaven and were rewarded. The former Three dynastic oppressive-usurper kings, Chie, Chou, Yu, Li, they opposed the will of Heaven and were punished. If so then, by what means did those, Yü, T'ang, Wen, Wu, get their recomensations for obedience? The Master Mo said: They officiated in the higher realm by honouring Heaven, in the middle they served the Souls and the Spirits, in the lower they loved men. This caused Heaven to [sound his heart] and say (gn 8): Those whom I love they love unitedly,

those whom I (favour with) benefits, they keep together and bring gain to all. (Among) those who love men, these act extensively and (among) those who let others have profit properly, those are the generous. For this reason (they were caused by) mandate to have eminence and to be Sons of Heaven, to possess (as health) the world and to inherit uncountable generations of descendants, who spread out the praise for their goodness all over the world. Until today (people) praise them and call them Sage Kings.

Comments on Index 41,26:24-28: Reward and punishment are distributed according to obedience, 順, and disobedience, 反. This is exemplified first by the Three dynastic Sage Kings, sheng wang, 聖王, KGSR, 835 z, "sage, good," and KGSR, 739, "to govern, cf primary forms: go to, the past, bygone." - It is interesting to note that all rulers of the Chou, 周, dynasty, 1122-255 B.C., call themselves wang, as also the Ch'in, 秦, 255-206 B.C., while the ti-title, 帝, has been applied to the Five Ruler period, 2953-2205 B.C. The Han, 漢, -dynasti takes up the ti-title again, 206 B.C.-220 A.D. The T'ang, 唐, prefer tsung, 宗, "ancestry", 618 - A.D., while the title of reign among the Tartar (Altaic) rulers in China from Liao, 遼, on, 916-1125 A.D. sometimes use t'ien, 天, Heaven. These comparisons are made to point out the uniqueness of the title t'ien tsi', the Son of Heaven, as used by Mo Ti et al. The Tz'u Hai (Shanghai, 1947, 48, p.358) says about t'ien tsi': "ku ch'eng t'ung chi' t'ien hia chi' chün yüe t'ien tsi': Of old those who in administration generally controlled the princes "under heaven" were called: Sons of Heaven." The relationship is thus defined by a localization, "under heaven", and as an office of control. The title does not in the first place tell about the relation between Heaven and the king or emperor. The metaphor implied by the use of t'ien, Heaven, is for the dynastic chronicler a matter of evaluating verbalization and open to the tests by the "Correction of names method". The criteria involved are obligation or opposition to the Very will of Heaven.

1. Who were the obedient kings? Yu (2205 -), T'ang (1766 -), Wen (the father of Wu wang, - 1122) and Wu (1122 -) B.C. In what manner were they worthy to be rewarded? Mo Ti introduces here three "realms" or "levels": shan, chong, hia, 上中下. As acts of obedience and obligation the kings considered their "service in office" in three manners according to these "levels": "The higher, the middle and the lower". The manners of action were distributed in

three ways: a) to honour Heaven, KGSR, 430, tsun, 尊, "kind of vase, honour, honourable, of high rank". Above has been remarked, that Mo Ti elsewhere talking about the importance of "teaching" actually uses the term tsun t'ien, to honour or revere Heaven: This is what should be done in the "higher sphere". b) In the "middle" they shi' kuei shen (ut sup.), served Souls and Spirits. c) In the lower realm they "loved men". These are thus the three words of action: tsun, shi' and ai, "honour, serve and love". Mo Ti brings all these three modes of function relate themselves to si', serve dutifully. This causes Heaven to "think" about the great purpose of his own mind, cf yi, ut sup. (the very will) and to "talk" (metaphorically true to the "knowledge" or assurance of Mo Ti, the "talking", which makes himself teach.) As Heaven ponders on such matters he considers "those whom he loves and benefits". By this there is an indirect statement that Heaven loves and benefits all. Thus the will, the very will of Heaven is qualified by love and benefit, a surely remarkable statement. The Sage kings do these things and the terms for their actions are here the same as those used above with the difference that chiao, 交, "contact, join" is excluded, only to make the term chien, 兼, "combine-unite, hold the "lump" together," the more "technical", a terminus technicus, in the standard phrase "chien hsiang ai, chien hsiang li". One may also observe how far from a pejorative use of the term li, "profit", one comes in this context. Beyond this one problem repeats itself, the terms t'ien and Shangti. Under the aspect of "three levels" si', "serve, duty," has a preference over "sacrify". The term Shangti disappears, while t'ien alone joins in with the aspect of "the higher level". Souls and Spirits inhabit the "middle level" and men "the lower level". One may wonder about the nature of the "levels". They may rather describe inhabitancy, a "spatial" environment for performing duties as indicated above, rather than a model for cosmography.

The terms "love and gain" - beyond their own capacity for carrying a meaning as preferred metaphors - are in their particular contexts further qualified by the terms po and hou: po KGSR 771, 博, "wide ample," and hou, KGSR 114, 厚, "thick, ample, generous."

The reward is then described in several ways but based on shi', KGSR, 975 n, 使, "command, to cause, send, suppose that, envoy." I read this shi', "command", to cover the following description of "rewards", a causation by Heaven, even as an element in a "mandate" of Heaven. The rewards would then be summarized as four in number: Eminence as Sons of Heaven, wealth, long life and fame. The eminence is represented by the term kuei, KGSR, 540 b, 貴, "precious, dear, expensive, eminent" and the wealth by fu KGSR,

933, r, 富, "wealth, selfimportant" as the one who possesses everything "under heaven."

The "long life" is expressed as ye, KGSR, 640, 業, "board of a bell stand or frame ... profession, fortune, inheritance et al., the fortune "of uncountable generations of descendants". These spread, ch'uan, 傳, and publish the praiseworthiness of the royal fame for "goodness", shan, KGSR, 205, 善, "good, approve, make good, treat well. The graph has sheep and flute doubled (mutton, i.e. food and music?)." This fame is dispersed until "today" and the name given to these followers of the very will of Heaven is Sage Kings, sheng wang, ut sup. 聖王.

V. REFERENCE, TRANSLATION, V b 2, VERSE 14

b 2) Deeds and punishments of the Vicious Kings.

But then, how were Chie, Chou, Chu, Li punished? Master Mo said: In the higher sphere they (publicly) disgraced (and shamed) Heaven, in the middle they (falsely) accused (gn 10) the Souls (gn 9) and in the lower dimension they injured (gn 11) (and ruined) people. (Considering this) Heaven found reason to say: Those whom I love they (leave in a state of) division and hate, those whom I benefit, they join but (only to) injure and destroy them. (Among those) who hate others, these are the most capacious, (among those) who are mean to people these are the most excessive. Therefore Heaven did not let them reach the end (of a naturally) long life or survive (gn 12) that (very) generation (of their own). Right up to the present (time) one (continues) to beat (their names to powder and to slander) them, calling them Vicious Kings.

Comments on Index 41,26:28-30: The view taken as a matter of historical evaluation changes entirely as the names of the Vicious Kings are presented. They were not rewarded but "punished". Chie, 桀 (1818 - B.C.), the last king of the Hia, 夏 -dynasty, Chou, 紂 (1154 - B.C.), the tyrant whose crimes brought about the fall of the Yin, 殷 -dynasty, Yu 幽, (781 - 771 B.C.) of the Chou, 周 -dynasty and Li, 厲, (878 - B.C.) of the same dynasty as Yu, are likewise measured by their attitudes confronting the three levels or realms. The summation of the aggregate result is likewise threefold. What they actually did "in their service" (the shi' comprises also in this case the three types of action, ut sup.) was 1. to disgrace Heaven publicly, k'ou, KGSR, 112, f, 詬, "revile, disgrace", 2. in the middle sphere they did wu, KGSR, 105 b, 誣, "deceive, slander, accuse falsely etc." the Souls (and the Spirits) and 3. in the lower realm they "injured and ruined" men: KGSR 907, tsei, 賊,

Mo Ti then draws again the "pattern" of the love and beneficence of Heaven and fixes the terms showing the attitude of the "Vicious Kings". The background is the movements in the mind of Heaven, the Counsellor, and the reason then to say about these attitudes, that they contradict the attitude of Heaven, who is motivated by love and benevolence. The evilminded and still from the beginning by mandate appointed kings do the opposite of chien, "join others". They know how to pie, "divide" (KGSR, 292, ut sup.) and to o, "hate" KGSR, 805, h, ut sup.), how to chiao, "contact" (KGSR, 1166, ut sup.) people, but only to tsei, "injure and destroy" (KGSR, 907, ut sup.) them. Here no word for "mutuality" (hsiang) can be expected. The terms "pie and kiao" do not have the same set function as "chien" has. To describe the intensity of action and high grade of evil done the terms "po and hou" (博 , 厚) are used also in this context.

The "punishment" is meted out as "caused" (ku) and "sent out" by the command of Heaven (shi'). The parallelism in stylized phrasing is not kept up. The commands of Heaven are stronger than any "fate". Two "punishments" concern longevity and survival in one's own generation. 1. Shou, KGSR, 1090 g, 壽 , "longevity, high age" and shi', KGSR 339, 世 , "generation, epoch... heredity, world....". Age is shortened by life ending prematurely, chung, KGSR, 1002, e, 終 , "end, finish ... definitely, a):winter." They were not allowed to survive within the span of their own generation, mo, KGSR, 492, c, 殁 , "to die".

The third type of "punishment" is to bring "infamy" on the usurpers and malefactors, hui, KAD, 113, 毀 , "break, destroy, injure, slander, (to beat, 受 , to powder, 毀 , writing mostly corrupted: work, kong, 工 , in a mortar, 臼 ." They were doomed to be called "pao"-kings, "violent, oppressive, to overpower by sheer force, quickly, suddenly", ut sup.

VI. REFERENCE, TRANSLATION VI, a, VERSE 15

VI. Thematic theme: The love of Heaven.

a) Compositional components: The mutual love of Heaven and the multitudes.

Now then, how to know that Heaven loves the multitudes of people everywhere (in the kingdom)? By (this circumstance) that he does keep all together (like arrows in one hand) and enlightens them. And how to know that he keeps all together and enlightens them? Because (simultaneously) he holds and assists them all. And how to understand that he holds them (while) he keeps them together? Because (at the same time) he feeds them (to make it possible for them

to have the means to perform the sacrifices to Heaven). And how to know that he gathers and feeds them? Within the four seas among grain-eating people there is none who does not use grass for forage to oxen and sheep, (none who does not) keep grainfed dogs and pigs, prepare clean offerings of millet and wine, all this for libations and meat offerings and for the (autumnal) sacrifice (after harvest) made to Shang Ti, the Souls and the Spirits. Heaven possesses thus the people in the capital (gn 13) with surrounding cities and hamlets). How could he but love them?

Comments on Index 26, 41:30-36: The material in part VI of the Compositional components gives a broad description of the love of Heaven. While previously officials, Sons of Heaven and powerholders in golden ages have been referred to under a dominant aspect of righteousness, Mo Ti now observes the implications of heavenly love. As under the aspect of righteousness the sacrificial and ritual functions are essential for understanding the relation to Heaven, the "educational" theme of love and mutuality characteristic of the relationship Heaven - the people gets its interpretation in terms of cultic, corporate enactment. The importance of the technical term "chien", "keep together as a hand grasps a bundle of arrows or a handful of stalks," is underlined.

There are five ways in which the love of Heaven is evident and known.

1. The enlightenment, ming, KGSR 760, 明, "light, bright, intelligent discernment, eyesight, seeing, perception, agreement, contract. "It would be somewhat misleading in any way to consider this "enlightenment" a possible term in a syllogism or a point in a sophistic argument (as done by Alfred Forke, Huh Shih and partly by Y.P. Mei, cf bibliography). Mo Ti does rather not prove the "existence" of heavenly love to secularized listeners. But "ming" is a correct though approximative way to say something about an important issue as the contextual, following terms are in the same manner correct. It would be incorrect to say that knowledge about heavenly love could be associated with no daylight, a darkened sun or a solar eclipse. One might use the next and following terms as species of calligraphy, to use the "tei-she-method" and to balance it with the ming-character. Certainly there is both "contrast and agreement".

2. The yu, KAD, 249-51, 又, 右, 佑, 祐, 有, are etymologically interrelated with the "right hand" -graph as a basis. In relation to the just mentioned ming, "enlighten", it may be said that the yu means: "furthermore" (cf nr, 249). The 右 has enlarged the 又 with a "mouth" and marks "the place of honour and assistance", a meaning, which is carried also by the 佑. The 有 means (the eclipse) or the phases of the moon, shadowed by a hand, but the word has very early been applied to a homophone, abstract word: have, exist. How do ming, "enlighten", and yu, relate? If

there be logic, it would be better, here to use the term "inner logic". There is a metaphorical affinity between the sun in 明 and the moon in 有. The new element is complementary, the 又, "hand". Something is done with "light", in favour of the multitudes. Thus something more is understood about light and "understanding": It brings honour, protection, as indicated clearly by 祐, "aid, protect, especially as Heaven's protection, cf 示."

3. Shi', KAD, 891, 食, "eat, drink, consume, food feed." Graph shows store of victuals, cf 138, "fragrance of grain, a pan and a spoon." Mei, p.139, has "accepts sacrifice from them all" and Fo.p.318, "daher dass er sie alle ernährt". Mei comes closest as the sentence has no pronoun. (Si' yen) The purpose to show, how one could understand the love of Heaven towards the people, would be best served by taking both meanings, "to have food and to feed Heaven with it", as this would satisfy Heaven's desire and "pleasure" in a communion with the multitudes. Heaven supplies the conditions for sacrifice.

4. If there are such things: Grass, grain, wine, oxen, sheep, dogs and pigs, then there are sacrifices tsi, 祭, (KGSR, 337: Offering of mainly flesh and meat) and si', 祀, (KGSR, 967, d: The autumnal sacrifice after harvest). Mo Ti takes for granted that with the supply of means for survival at hand, sacrifices are spontaneously, without compulsion, "naturally" made.

5. To Mo Ti the "stages in knowing" about the love of Heaven for the multitudes, the enlightenment, the protection, the provisions and the sacrifices, culminates in an elated "concept" of love as reciprocal: "How could there be a practice of sacrifices and no ties of love proprio motu?" (tr.). Cf ai, 愛, KGS, 508, a, "love".

VI. REFERENCE, TRANSLATION VI, b, VERSE 16

b) The love of Heaven in the case of one innocent man murdered.

Moreover I say: Killing one innocent and there will (nolens volens) be one calamity (as a consequence). Who is (now) the one killing an innocent? I suggest: "/if you ask/ who it is who kills an innocent /man/ /I answer that/ it is a man." Who is (then the one) to make (this man) ill-omened? Heaven (and accordingly so). If we were to consider that Heaven does not love all the people in the world, then for what reason would he bring calamity on account of the fact that one man kills another? It is by this I know that Heaven loves the multitude of people in the world, (all and everyone).

Comments on Index 26,41:33-36: The care of Heaven's love for the multitudes is still the theme. An objection might be made by saying that this love defined as "chien", 兼, was not only "unifying, to grasp several in one grip" but "universal and general", while not concerned about the incidental or particular. "Names" had better mirror "actualities" as well as "universals". Thus the case of one man, innocent but still killed, is brought up. It is not necessary to think that this matter has a tinge of apology. The concern for li, 利, "gain, profit, advantage, utility" has already amply underlined the importance Mo Ti attaches to broad welfare, livelihood and survival. It is easy for him to see the tie between righteousness and justice in a matter of judgement on guilt and innocence. Technical terms like yi, ai and li have to be linked together and balanced. In the present paragraph the concern is for ai, love, as linked to the case of innocence and death, even if there is just one case.

1. Sha, KGSR, 319, d, 殺, "(shai), diminish, reduce, of a smaller degree, loan: sha, a bag round the feet of a corpse, cf the variant e), 綑, kill." But the matter is more complicated than the mere loss of life. The person is killed, not for guilt, but though he is innocent, This is a concern for Heaven and must surely be "punished". Ku, KGSR, 49, p. 辜, "guilt, crime." The signific sin, 辛, tells about the crime committed, "knock against, offend the superiors" (KAD, 802). How is the "calamity" of the murdered one "balanced"? There are two "calamities" involved, this "calamity" on the murdered and the "calamity" to strike the murderer. But these are differently qualified. How does heavenly love suffer the unequal types of "death"? If the problem remains, still the concern should be real. The concern though does not change the "actuality". This problematic should in fact be followed up as typical for motistic reasoning and even enlarged to cover other representatives for Chinese "practical philosophy" touching the complex of life-death, innocence-guilt, capital punishment - suicide - natural death, spontaneity - correctivity etc. (Cf Kristina Lindell, Stories of suicide in Ancient China, Acta Orientalia, XXXV, Copenhagen, 1973, with references to the full in the note-apparatus). Indications of the position of Mo Ti are found in the end of this chapter: The art of applying measures (the fei, 非, "all not fitting tools or standards fall away as waste", the fei-aspect). The punishment is the "withdrawal" of hsiang, KGSR, 732 n, 祥, "happy omen, auspicious, felicitous, lucky day". (Owing to the "ethico-religious" weight of the signific yang (nr 123) and shi (nr 113), here combined in the character, it is worthwhile study the whole "word-field" governed by these characters in

KGSR and KAD et al.. This gives an enlarged idea of the meaning of the "code"-symbol MAWF).

Interesting in the context are the two terms for "giving": Yü, KGSR, 89, b, 與, "give to, (lift), stand up against, (the archaic graph, 𠂔, c, d, had four hands." In the translation the term is used thus: "Because one man stands up against another man to kill him."

The other verb describes graphically the act of Heaven, yü, KGSR, 83, 予, "give, together with, graph: Two hands meeting", in the context an illustrative metaphor indeed.

VII. REFERENCE, TRANSLATION, VII, a, VERSE 17

VII. To follow the counsel of Heaven

a) The effects on the multitudes conditioned by applied standards of righteousness.

To follow (the counsel and very) will of Heaven is to take righteousness as rule (and standard). To oppose Heaven is to take force as rule. Under what circumstances does a righteous (gn 14) government operate? The Master Mo said: When those established in large states do not attack smaller states, those who keep large houses do not take smaller houses by force, the stronger ones do not plunder (or force) the weaker ones, the prominent do not treat the humble with pride (and arrogance), the cunning do not cheat the simple (and unsuspecting). This certainly works favourably (as an expected harvest does) in the upper sphere related to Heaven, in the middle level on the Souls and in the lower dimension for man. To be beneficial in these three aspects means to be beneficial to all. Therefore (in the records of fame) the (most) eminent names found anywhere are applied to such men and they are (incorporated) in the title "Sage Kings".

Comments on Index 41, 26:36-38: Mo Ti returns now to the dominant concept of t'ien yi, "the counsel and very will of Heaven", not to make a discourse on the concept as a "metaphorical" or otherwise a nonambiguous term, but to demonstrate the conditions prevailing, when this concept motivates "obedience", hsün, 順, or "disobedience", 反, fan. The first results in yi cheng, 義政, "rule by righteousness", the other in li cheng, 力政, "rule by force." The word cheng, 政, is here another way of qualifying the concept of yi, righteousness. Li, 力, has already been used in the phrase chie li, 竭力, "to exhaust one's power" verse IV, a. Here li becomes a term for the "use of power" in an evil way, Yi, 義, is a remedy for this. The instances concerned are: The larger states, the bigger households, those stronger than others, the prominent ones, the cun-

ning ones. Active units: 大國, 大家, 強, 貴, 計.
 Those who suffer by the force of these units are: The smaller states, the smaller (clan) households, the weak of less defence ability, the "humble people", the simple and unsuspecting among ordinary people. The sufferers: 小國, 小家, 弱, 賤, 愚.
 What those ruled by righteousness do not (virtue by notdoing in terms which also describe the evil done by the forceful) is: Attacking, forceful occupation, plunder, arrogant treatment, cheating, i.e. 攻, 篡, 劫, 傲, 欺.

Mo Ti repeats then the beneficences dimensioned in three "levels" and directed towards the beneficiaries, Heaven, the Souls, (the Spirits not mentioned) and men (cf verse V, b). The statement is added about these beneficences, that by these universal gain, bounty, usefulness and "good" has been attained. By the next remark, one is made to understand that Mo Ti by using the pronoun he, 者, actually means "kings", not the Sage or Vicious Kings of old, but "right or vicious kings" at any time, only that the condition is a matter of choice or rejection, related to the counsel of Heaven. The five types of agents, non-active or active, are civil, military or generally social units, but governed by a ruler, who represents government by righteousness or by force.

VII, REFERENCE, TRANSLATION VII, b, VERSE 18

b) The effects on the multitudes conditioned by applied standards of force.

One who rules by force as standard is different compared with this. In words it is contradictory to it and in practice it is opposed to it, like in galloping to turn the back (gn 15) (on the other horseman at the crossroad). (It is like) those located in large states to attack smaller states, the keepers of big households to take by force minor households, the strong to plunder the weak, the prominent to humble the commoners, the cunning to cheat the stupid. Such action does surely not provide any yields to the upper sphere (in the face of Heaven), on the middle level anything favourable for the Souls (concerned) or in the lower dimension any gain to man. To bring no benefits in these three aspects means to be beneficial to none. Therefore the (most) evil names are applied to such men and they are embodied in the title: Wicked Kings.

Comments on Index 41,26:38-41: Considering the rule of force it is yi, KGSR 954:a-c, 異, "rare, aberrant, strange. The graph shows a human figure with raised hands and a head like that of a demon, cf 569:kuei, 鬼." This holds true both in word and in practice, yen, 言, and hsiang,

行 . The evildoing by force and unrestrained, demonstrative power "is then described as "attack, forceful seizure, plunder, humiliation and cheating." (Cf glosses above, the opposite to virtue by non-doing, which is elsewhere described as "righteousness, love, beneficence".) The three-level aspect is taken to serve the purpose of "correcting names". The right title for the force-rule kings is pao wang: "Wicked kings."

VIII. REFERENCE, TRANSLATION VIII, VERSE 19

VIII. The art of applying measures. The standards of the will of Heaven, the pair of compasses and the square, in comparison.

The Master Mo said: I get it right about the will of Heaven in a similar (way) as a wheelwright handles his pair of compasses and a carpenter manages his square. The wheelwright and the carpenter hold the pair of compasses and the square of theirs to measure whatever is round or square and they say: (Objects) fitting the measure are right, non-fitting (objects) are not (right). Presently the written documents among officials (of various rank, function or title) in the (royal) domains are too many to be listed and their contents cannot be exhaustively estimated. In the higher (echelons) they exhort feudal princes and in the lower (echelons) they exhort various gentlemen and scholars. But in their relation to benevolence and righteousness they are really far apart. By what mean do I know this? "I am in possession of the clearest standard in the world with which to measure (to⁴) them".

Comments on Index 41,26:41-42,26:45: Mo Ti has in his 26th chapter organized the material on the basis of two phrases, t'ien chi, 天志, and t'ien yi, 天意, "the will and the very will of Heaven". With the start in verse II, b, 3 and based on a "current saying" about the sun detecting any form of offense and any attempt to escape from the consequences of sin, Mo Ti introduces the term t'ien, 天, and this is a great matter for concern as the reader nolens volens enters the rich MAWF:s of the great though contentious personages in the complex cosmos of Chinese thought. The presence, action and nature of t'ien is then qualified in many manners by circumstantial terms like desire-abomination, righteousness contra non-righteousness, life-death, supply-poverty, order-disorder, government by rank, Heaven supreme over the Son of Heaven, the meaning of sacrifice, prayer et al.. From V, a on the term t'ien yi, 天意, "the very will of Heaven", takes over. This verbalization is qualified by terms like love-hate, gain-loss, reward-punishment, Shangti-Souls-Spirits-man, three levels (spheres-dimensions), mandate-lost mandate, threefold proofs of love for the multitudes, justice, righteous ruling-rule by force.

In VIII, ending the 26th chapter, Mo Ti returns to the gloss, t'ien chi,

天志, in such a definite way, that one might think that in the textual tradition this has been observed with the result in giving the title its traditional form, t'ien chi', "the will of Heaven", possibly even against Mo Ti's own recommendation in a later chapter: The reverence for Heaven, a proper theme for a country lost in improprieties.

Verse VIII is still more important from an interpretative point of view as it gives an information on a method, an instrument to understand "greater issues" and to present findings to listeners by "tested" verbalizations, a working ability to use discrimination - I was almost tempted to use the term criterion - in making judgements, right and indisputable, a tool for constructing simple codes, designs, models, patterns, standards for interpretation and for applying those to the environment. Mo Ti identifies his method with the use of the pair of compasses and the square in the hands of the wheelwright and the carpenter. (Cf here Mei, p. 131ff, Mo Ti, chapter IV, on the five artisan standards. Mo Ti refers to two standards. There are also the carpenter's line, the pendulum and the "way of finding the level water", the waterlevel).

What he measures is not the will of Heaven, but he measures by his "knowledge" about the Will of Heaven, known through the standards which the "will of Heaven" uses. Those events and deeds which fit these standards, are "right", the others fall out as non fitting the patterns, i.e. "benevolence, righteousness", jen and yi, 仁, 義. Mo Ti uses the word yu, KGSR, 995, 有, "have, there is, rich." He is "enriched" by t'ien. He "has" t'ien indeed. The graph means "the right hand". The association moves in the direction of the "artisan", his skill and tools. Yu is related to other forms of yu, 又, "repeat" and yu, 友, "friend, associate", as also to yu, 右, "on the right, to honour, esteem, assist, wait upon." The choice of the term yu is thus definitely a sign of "selfconsciousness and assurance", an indicator of a verbal, indirect statement about the "piety" of Mo Ti. I use the terms "indicator" and "indirect" with a reference to that type of language which is a tool for "inner communication", non-acoustic "thought"-development for organizing experience, associative thinking and the settling or disposing of problems, related to the totality of categorical or not yet qualified mental action or passivity. (Cf Per Linell, Människans språk (Human language), Lund, 1978). As Mo Ti constantly asks: How to know, chi', 知, this?, his attention is to make others know, let be in a metaphoric way as far as verbalization goes.

His acquaintance with housebuilding and artisans (noticed in Han-literature

ut sup.) makes it natural for him to find associative analogies, in the way tools are made and used on existing "material" by wheelwrights and carpenters, lun jen, KGSR, 470, 𨋖, "wheel, loan: vertical (from N. to S.), great, vast" and jen, 人, man, the wheelwright, and tsiang, KGSR, 720, 匠, "carpenter, the seal: box and axe."

The useful, profitable (cf li, 利) and necessary tools are the kuei, KGSR, 875, 規, "compass, circle, to draw regulating lines, rule, law, regulate, admonish, to have plans against" and the kü, KGSR, 95, c, 矩, "carpenter's square, rule, law, mark, to set a mark on (sc. a tree to be felled)." (Cf also etymological elements like "gutter, tire of wheel, shield, troops drawn up in squares, plough, hard iron)." (The vocabulary pertaining to the use of tools could very well substantiate a hypothesis on an artisan's inclinations to verbalize the functions of their craft in a speculative and theoretical manner and the suggestion that this could be historically exemplified in various types of practical and theoretical philosophies, both Eastern and Western, i.e. carpenters, tailors, shoemakers, precious-stone cutters, farmers, miners, sailors, explorers etc.).

It can't be the intent of Mo Ti to further agitate - as a Chinese mousagetās - the MAWF in general, but certainly this following term has some innate, stimulative power, tu, KGSR, 801, 度, "a measure, (of length), law, rule, limits, bounds regulate, to measure, calculate, consider, loan for 780, b: tse, "residence, place for settlement, inhabit, occupy the position of ... to settle, consolidate, loan for 801 a." The tools function as measures everywhere to distinguish fang, KGSR 740, 方, "square, quarter, region, place, on all sides, everywhere. .. occupy, sacrifice to the Spirits of the four quarters, side by side, on the side, two boats side by side and lashed together, raft. .. compare .. method, rule, norm, pattern, orderly, regular." and yüan, KGSR, 256 v, 圓, "round, cf h-m, the function of the eye-radical (signific): roll the eyes, revolve." It is interesting that the resultant of applying the instrument or the tool becomes itself a measure as in "fang": square-method, -rule-norm-pattern. Are the measures "universals"? Mo Ti refers only to measures as functions. When used the "materials" measured become round, square. These terms used to distinguish things from each other are "right names for actualities". Once measured they stay measured and can be further used as "standards" themselves. Tool, measure, material at hand (provisions, raw stuff, goods, ideas as material for thought, l'object trouvé, the unexpected, curious natural designs and imaginative figures on trees, animals, birds etc.) constitute potentially functional units to be measured and "named".

The measure is something decisive for a concept of "what is there in such and and such a way" and "what is thus not there", what falls within and out as fitting or unfitting, suitable, proper, expedient, adequate, capable, competent or the opposite. This is expressed by chung, KGSR, 1007, 中, "middle, interior, in, average, (centre:) heart ..proper, right .. receptacle for tallies." Then "in the middle or not" decides the meaning of shi, KGSR, 866, 是, "this, this is, (to be thus): to be right" and fei, KGSR, 579, 非, "it is not, not, without, not so: wrong. The graph is possibly a drawing of 580, fei, "to fly", showing two wings." According to Mo Ti "reality"-fitting-patterns are the "actual", the "right" etc. while in other cases nothing remains, in the sense that it is "inactual", falling out and disappearing from the actual scene. With reference to this the problem might be allowed for: How would Mo Ti appreciate the "capacity" of a metaphoric language to carry the meaning of "actual and inactual" and the problem of "graded" competence of metaphoric terms?

Now Mo Ti applies his "craftmanship", tool and measure on contemporary literary script and graph, shu, 書. In his evaluation this cannot be sheng, 勝, "surpassed, equal to, equal to one's task" or tsai, 載, "loaded, carried". (The tsai-element, 才, in the last character contains a possible way of appreciating "talent"). The written tradition (on loaded cars) is not only large in quantity but also in many ways full of talent and ability. As this written tradition is orally presented and commented upon by yen yü, 言語, "speech", it cannot be exhaustively estimated and agreed on, tsin chi, 盡計, (The chi KGSR, 1241, possibly cognate with 5520, 訖, "examine, accord with, agree with").

As now officials and counsellors of all titles and ranks ("names") speak up, shuo, 說, about all such matters, touched upon in records or oral tradition, they do it "upwards", 上, and "downwards", 下, in divers courts, this is a fact. But if "measured" they are themselves in matters concerning "benevolence and righteousness" far apart, yüan, KGSR, 265, 遠, "far, distant, keep far from" the matter as such.

Mo Ti then for the last time in chapter 26 repeats: "How do I know about this?", "possibly with an emphasis on "I". Mei, p.140, translates: "How do we know? Because I have the most competent standard in the world to measure them with." Forke, p.320, translates: "Woher weiss ich das? Ich habe einen für die Welt gültigen, deutlichen Masstab, an dem ich sie messe." (Forke adds to this in a note: Der Masstab ist der Wille des Himmels"). The Index reads on page 42, note 1: 相作其: Instead of "mutually" (hsiang)

read "really, in fact, as a matter of fact" (ch'i). (Cf here Dobson, p.186: Modal auxiliary, indicative....). To understand the question of Mo Ti it is rather important to observe the way Mo Ti opens verse VIII: *yu t'ien chi'*, 有天志, "handle rightly the matter of the will of Heaven." Mo Ti never speaks in a manner by which one might think that he handles and disposes of t'ien, Heaven. His "knowledge applies to the "will" of Heaven as it can be traced "under Heaven". "I have got the ideal model to be found "anywhere", "tien hia", 天下, "under Heaven". This same meaning is underlined by the verb, *tè*, KGSR, 905, d, 得, "to obtain, get, can." His insights are "given" to him as he lives "under Heaven". If piety is defined by noting an element of humility, here is such an element verbalized. What has Mo Ti received? He uses the term ming fa, 明法, both glosses used ut sup., the "ming" translated "light, bright, intelligent, enlightenment, discernment, eyesight... perception, agreement, contract" (KGSR, 966) and fa, "law, model, insight, imitate, style, fashion" (KGSR, 642, k). This double term is actually for Mo Ti synonymical with t'ien chi, 天志, will of Heaven, with a reference to the sun-and-moon-brightness of the overreaching canopy of the sky, a model to imitate in the field of metaphoric verbalization applied to great issues, interpreting measures laid on actualities and weighty counsels. "Ideal" in "ideal model" connects well with the component "ming". The golden model Mo Ti uses as a tool for measuring, *tu*, 度, is universal. It is t'ien chi', 天志, the will of Heaven. Thus Mo Ti chapter 26 ends as it begins.

COMMENTS ON THE TRANSLATION OF MO TI, INDEX, CHAPTER 27

I. REFERENCE TO TRANSLATION, 1, a-b, VERSES 1-2

1. Heaven as the origin of righteousness

a) A matter for examination

(Our) Master, the philosopher Mo, said (in his own) words: When now (and) everywhere (those who) govern (gn 16) (and give) orders wish to (further) the practice of benevolence and righteousness, they cannot but examine the area from which righteousness proceeds (gn 17). But since it has been said (that it is entirely) necessary (for them) to examine from where righteousness (naturally) desires to go forth, from where does it (definitely) (gn 16) emanate? Our Master, the philosopher Mo said: Righteousness does not issue by way of the ignorant and people of lower (status) (gn 17) (but) of course (constantly) through the eminent and educated. How do I know (it) does not go forth by way of the ignorant and people of a humble (station) but necessarily (gn 17) with the eminent and the educated?

b) The proper point d'appui for such examinations is to observe the importance of eminence and wisdom in the structure of right government.

(This is to say): Righteousness is (the same as) well (approved) government. How do I know that righteousness (can be) considered (the same as) good (gn 18) government? I say: As there is righteousness everywhere (in the realm), then (there is) order, (but) without it (there is) disorder. Thus I know (that) righteousness (matches) the meaning of good government. As to (the idea that) the ignorant and the humble ones cannot govern at the side (gn 19) of the eminent and the educated, but that these (only) after they have got their positions can rule (over the) ignorant and humble ones, this makes me know that righteousness (as a general standard) does not issue by way of ordinary and humble people but of course (in the first place) through (the most) eminent and educated ones. But then who (gn 19) is really to be considered as eminent, who is (truly) wise.

Comments on Index 42,27:1-6: A study on the relative quantity of glosses in Mo Ti, chapters 26-28, could take as basis the *Vocabularium moticum*, I, (pn 1) in which each new character gets its particular number, to which reference then is made each time a character repeats itself in the texts, and the *Vocabularium moticum* II, in which the vocabulary is presented without references while it singularly follows Index lines, chapter by chapter. Single glosses in the three chapters have the approximate proportion 318-203-140. To say with Alfred Forke that the vocabulary and literary sections in these chapters have an original version in common, from which they all draw, seems like accepting a construction, tempting enough in his day with a dominant New Testament

pn 1. Cf. Introduction.

literary criticism (cf historical reviews 1927-41 by B.Streeter, A.Jülicher, F.C.Grant, E.Hirsch), but in these contexts something farfetched. At most this "synoptical" material proves a certain stability in oral and early written tradition. But varieties in speech and chosen subjects for transmission explain themselves by natural linguistic influences and preferences as the teaching of Mo Ti is spread by disciples in various environments. (Cf Forke, pp.21-24). Forke doubts his own method: "Die Urform lässt sich wohl dem Gedankeninhalt, aber nicht dem Wortlaut nach feststellen. Vieles bleibt bei einer derartigen Untersuchung natürlich problematisch." If there are varieties in speech, how does this also mean a variety in general meaning or in trends of reasoning? This investigation had better give an answer to this. By this the pedagogical merits of the Forke material is not underestimated.

The opening theme in chapter 27 on the origins of righteousness is not unfamiliar to the reader of chapter 26. New is the "weight" of the term "examine", ch'a, 察. The point d'appui for such an examination differs also. In chapter 26 Mo Ti is from the start concerned about the distinction of "great and small", ta, hia, 大小-issues as this has a consequence for those who must give grave advice in a particular type of situation as counsellors, when social peace is disturbed. Here the issue lies with the analysis of governmental structure. This problem borders directly on the principle of righteousness, yi, 義. A new term is shan cheng, 善政, "good governmental administration." This has directly a bearing on the occurrence of "eminent and wise" officials. Mo Ti gives from the outset a statement about the source of righteousness and jen, 仁, benevolence, which term in chapter 27 may have a slightly greater prominence than in chapter 26 to judge by its early introduction in the text. "Righteousness" is from Heaven. This is in accord with classical devices (cf Fung, Index, p.449) and to confirm this Mo tsi' introduces in this context ingenuously but unexpectedly a stable and complex term for equilibrium, tao, 道, the Way.

If this is the general trend of plea and motistic urgency in chapter 27 it is not for nothing that the first division I: a and b concentrates on the term ch'a, KGSR, 337, j, 察, "examine, discern, become, discernable. Cf a-d, sacrifice, b) has "hand" and "falling drops" (libation) and "flesh, meat". KAD, 1052, adds in translating the word: "Examine into judicially." A person inquiring into the meaning of "origin" of righteousness and benevolence had thus better do this primarily in terms of the meaning of cultic life. This is then what Mo Ti does as he gives the background for his statement about Heaven, t'ien, 天, as the origin and source for righteousness. Or to verbalize in the manner of chapter 26: T'ien is a "larger" issue than

the indications carried by a performer of liturgical service, in which the actor is "larger" than anybody in the assembly and designated by appointment, thus carrying "holy robes" et al. T'ien is a "larger" issue than the Son of Heaven in function, who prays to Heaven, but to whom Heaven does not pray. T'ien is a "larger" issue than heaven, the sky, overwhelming as the sky and the firmament may be as such (cf also verses 7,8). Thus t'ien has a direct relation to cultus as much as tsi, 祭, in the character for ch'a, 祭, means "sacrifice". Fung (p.353) translates in a chapter on "the Theory of the sacrificial rites" from Li Chi (Memorial of Rites, 3rd c. B.C.) the word cha, 踏, and 籍, as "expressing the idea of searching out". In the twelfth month of the year all sorts of (harvested) things are brought together (and those who engendered them) are sought out and (the gifts) given them in offering." It is not unlikely that the "examining of origin" has the definite purpose of locating the gifts to be sacrificed in this case to Heaven (and the Spirits) in answer to Heaven's acts of righteousness and benevolence (cf verse 11).

The origin-matter is qualified in this chapter by the term ch'u, (gn 16) KGSR, 496, 出, "go out, come out, bring out, expel. The graph shows a foot coming out from an area indicated by a curved stroke. "Wei, p.209, translates the signific, k'an, 凵, as a "hollow, pit, receptacle." Karlgren seems to have left behind a KAD-interpretation, 1255, not repeated in KGSR: "Picture of a flower coming out in blossom." He emphasizes by this the already well documented "foot"-element, which favours the "volitional" nature of "heavenly" matters, and weakens the "naturalistic" metaphorical tool for interpretation. The "area" represents a "static element", which must be overcome by action.

The kua-gloss (verse 5) is also an important "indicator". KGSR, 351, kua, 果, "fruit, result, effect, (when it comes to the result:) really, in the end, bring to result, (go to the bitter end:) determined, courageous." Righteousness (jen, 仁, is not a primordial issue with homo as a signific) is effectuated by Heaven as a fruit comes from a tree and corresponds to the "determination or very will." The "naturalistic and volitional" elements are not necessarily contrary. Such aspects of rigid contrariness seem in fact alien in the context of motistic thought.

A new emphasis can be traced by the presentation of "competent" people who are not necessarily officials, but those "by way of which righteousness" is distributed, "the eminent and educated ones". The types are already known: ta, kuei, k'iang et al., but here they appear in a new function as "channels"

through which righteousness flows. In chapter 26 they were registered to contrast by example the government of "sage and wicked kings", the two types of government still potential, the good one to be wished for, the evil one powerful and to be fought by accepting the precepts advocated by Mo Ti, precepts rooted in Heaven, but neglected in China as Mo Ti found it. One figure, cha, KGSR, 806, 詐, "the treacherous", has been reinterpreted to mean one who has chi, KGSR, 863, 知, "know, understand, take notice, intimate friend, loan for b): knowledge, wisdom; the graph has "man and mouth", the former misunderstood and turned into "arrow" in the modern graph." The gloss reappears in several titles for officials, magistrates: chi si, 知事, chi' chou, 知州, prefects et al. (cf Mathews, 1952, nr.932), but I take it in this context rather as a description of human character.

Still even if such positive traits could be found among officials, it is not for this reason that the righteousness from Heaven realizes itself. This lies with the institution of "good government". It is by administrative appointment and defined position that government runs. By this method a resultant order or disorder appears. There is a matching of order and righteousness. And it is at this point that the right insight about the origin of righteousness is decisive. With emphasis laid on "stage representation", the positions of personages involved may differ somewhat in the "drama" of action, event and purpose running through the motistic texts, e.g. the above mentioned new emphasis on non official human characters, which must not be overlooked in the over all picture. But one finds more and more, how the dramaturgist never deviates from an originally set and unitary composition. Is the reason for this that the "dramaturgist" is a liturgist and that the "positions" actually are liturgical, adapted to sacrificial rites?

There is also a reason why Mo Ti is anxious to define the position of those being ruled. If there were not those who did not govern, "the multitudes, the hundred names", there was no basis for an evaluation of government. As there is a distinction between government, graded throughout the whole scale of echelons, in which the Son of Heaven is the uppermost, and Heaven, there is a distinction between government and those governed whether they be greater in size and power, stronger as individuals, eminent and reputable, haughty, treacherous, well informed, or on the other side smaller in power, weak, easily humiliated and ignorant. It is on the basis of the "actualities" of experience, that the meaning of "values" is measured, not on "names, formulated nouns or titles". The full span or totality is marked by Heaven and Earth, but it is on the "earth" that the multitudes live, "under Heaven and

under the rule of ranked government". From there the measures of the lead-line are sounded, as from the bottom of the ocean. In this sense the "people" relates to the Will of Heaven in a similar way as the Son of Heaven and his officialdom relates to Heaven. I hesitate to say "in an identical way" as the Son of Heaven has or loses his mandate from Heaven. But the verdict in this matter rests with the approval or condemnation of the people in corpore and by the procedure of "identification with the superior or nearest higher official" regarding the way the Son of Heaven chooses to follow the Will of Heaven. Mei, p.55, touches this subject in discussing the meaning of chapters 11-13, shang t'ung, 尚同, Superior Identification or Identification with the Superior (differently from Forke, pp.214 and 218: Geltendmachung der Gleichmässigkeit, or Alexandra David: Solidarité). Mei finds that the contents of this identifying shows a process "to be both ways": "Motse advocates an identification of the Ruler with the will of Heaven as much as one of the people with that of Heaven." He means, that the real consistency is based on the assumption that "the will of Heaven is embodied in human nature, in the will of the unspoiled common man." He may have reasons for this opinion, which he does not account for, but it contradicts entirely the textual documentation, which the title Identification with the Superior introduces. Mo Ti makes it his point to demonstrate how in the "beginning" of human life the custom was "everybody according to his own idea", which is the opposite to an identification with any superiority. The will of Heaven was not embodied in human nature. A state of hostes omnibus omnes reigned. But therefore "Heaven chose the virtuous in the world and crowned him emperor. "Feeling the insufficiency of his capacity the emperor chose the three ministers. These, feeling the difficulty of attending to matters of right and wrong, divided the empire into feudal states and assigned them to feudal lords. For the same reasons officials were chosen. ... all along ending with heads of districts and villages. "The first mandate from the emperor was issued to all people: "Upon hearing good or evil one shall report it to a superior. In the case of the superior being at fault, there should be good counsel. In the case of the subordinate being virtuous, there should be popular recommendation. On such procedure reward and punishment are based." Thus virtue and improprieties were always a public and known matter, measured by the standards issued by the will of Heaven in giving the "mandate" to the most superior in society, a superlatively high position still second to the Superior (one). Chapter 11 in Mo Ti describes the process in full.

"If however the people all identify themselves with the Son of Heaven, but not with Heaven itself, the jungle is still unremoved." To prove this there are the frequent hurricanes as visitations and torrents, punishments from

Heaven upon the people for not identifying their standards with the will of Heaven. In the last instance the relation of Heaven and the people is the cardinal one. In this sense the position of the people even surpasses the position of the Son of Heaven as his mandate is introduced to relate itself to the state of disorder among the multitudes according to the very will of Heaven. The position of the people is subordinate in its duty forever to identify itself with the superiors in a government of ranks and titles, but it is superior in its capacity of having the last and lasting word to say in the matter of evaluating the meaning of their own experience of citizenship. But the rule for the people as for the Son of Heaven, is to pray in reverence. Heaven does not pray to the people nor to the emperor. But Heaven has his own purpose and very will, his righteousness, his love and benevolence. Mo adds constantly: How do I know this? Then he describes his assurance by giving an answer.

I. REFERENCE, TRANSLATION, 1, c, VERSE 3

1. Heaven as the origin of righteousness

- c) An insight about the relation Heaven - Son of Heaven is all important for understanding the matter, i.e. Heaven is the origin of righteousness.

I say: Heaven is the Eminent one, he is the Wise one (and that's all to say in this matter). Thus (in the end) righteousness has its real (origin in and) source from Heaven. Now people everywhere say: One must actually agree that the eminence of the Son of Heaven is higher than the eminence of the feudal princes and that the (credit) of the princes overshadows that of the high officials. This we solidly know (gn 20). But what we don't know is whether the eminence and wisdom of Heaven also is higher (gn 21) than that of the Son of Heaven. (Our) Master, the philosopher Mo said: My insight (in this matter) about the eminence and also the wisdom of Heaven surmounting (gn 21) (the abilities of) the Son of Heaven has its (reason). I would say: If the Son of Heaven does well, Heaven is able to (treat him well) as a reward. If he is oppressive, Heaven has the power to punish him. If he is (hit by the arrows of) sickness, disease, calamity or evil powers, he must purify himself reverently, fast, bathe and cleanse the wines for libations (and also) the vessels full of sacrificial grain for proper sacrifices to Heaven and the Souls. Then Heaven has the power to remove such (evil). But I have (indeed) not (got to) know about Heaven, that he announced (gn 22) (his need) for blessings to the Son of Heaven. With this I know the eminence and wisdom of Heaven (as compared with) that of the Son of Heaven. And this is not (at all) the end (of the topic under consideration).

Comments on Index 42,27:6-11: Mo Ti has met a possible or real objection from the side of listeners or from disciples, who have returned from diverse courts and markets and brought things back for checking. Mo Ti's knowledge about the circumstances in which ordinary people live and his information about the skill, competence, experience and conversation among the multitudes

became a background for his concept of mutuality (hsiang) and non-partiality (chien). How could this principled outlook match ranked government and evident inequalities? Mo Ti has obviously considered human character as such. Still no "righteousness" works according to Mo Ti through virtue and competence alone, but only within the frame of graded government power and based on the principle of Identification with the Superior. Righteousness from Heaven is inherent in government and it proves itself to be so when applied to administration for the good of the people. This is not quite evident though - and the problem returns -, if one expects to get the answer from the mouth of the people about the real and ultimate origin of righteousness. It might be true - some would say - that virtue, eminence and enlightened education correspond to the graded titles and appointments distributed in administration as counted from the Son of Heaven through the offices, even down to the office of heads for clans and to village elders. But is there - and this is the crucial question - eminence and wisdom of a still higher dignity? If so and by such a kind of tertium datur, objections must rest themselves. Mo Ti refers to Heaven.

With this Mo Ti has already given another statement to point out the prominence of Heaven. This has to do with cultic rules. Attention is drawn in chapter 27 to the "purification" not only of sacrificial vessels and offerings, but of the liturgist. "He must purify himself reverently, fast and bathe". The terms are: KGSR, 593, y, chai, 齋, "purify oneself. The graph is a drawing of the hairpins of a married woman, the "equal", the "match" of the husband. 593, a: ts'i, uniform, equal, be equal with, regulate, determine, respectful, loan for y): reverent." The purifying implies the general idea of ritual purity, equal to all sacral rubrical function as an expression of worshipful reverence. - KGSR, 990, kie, 戒, "to guard against, be on guard, mistrusting, be ready for, careful, warn, notify, invite, abstinence, fast. The graph has "two hands" and "dagger axe". "The religious service involves the awesome presence of the "divine", the mistrust of a capability to match this presence, and the attention of a person who by abstinence and askesis is set on a single purpose. The attitude dominates the entire liturgical assembly in the open door sacrifices as in the ancestor worship indoors. I use the opportunity to doubt the right of investigators to interpret the gloss material in this genre in a pejorative way by terms like "formalistic, impersonal, magic, theurgical, spell, obsession, conjuration et al." to be found in current glossologies.(pn 1) Public religion of all denominations can not be described in terms of abuse and black supersti-

tion, once such phenomena have been defined on the basis of observation and just evaluation. In the context of Mo Ti's terminology *ut sup.* one is impressed by the note of immediate acquaintance in reports on events frequent in the Warring States epoch and the environments of people of his day, well aware of the constant risks of non-survival verse 6 and later on tr. IV:b). Such environmental data call in terms of Mo Ti for bread to eat, *li*, 利, mutual concern, *hsiang ai*, 相愛, righteousness, *yi*, 義, and worship, 禮.

A third term is KGSR, 1212, e, *mu*, 沐, "wash the hair, put in order, prepare." Read together with KGSR, 1203, f, *yü*, 浴, "bathe, wash", the preparation for liturgic action is fully described with the accentuation in *yü*, that "a good" is expected. Cf the terms *ku*, 谷, *yü*, 欲, *yü*, 慾, and *yü*, 裕, in this semantic field.

If this cultic behaviour is traced back to its remote causation one finds that Mo Ti here finds a further reason to mark the distance between Heaven and the Son of Heaven. The term for this in this chapter is *neng*, KGSR, 885, 能, "a kind of bear, loan: able, can, treat well, endure. The original graph a drawing." There are three things Heaven is able to do, "reward good-doing, punish evil-doing, and remove evil (sickness, disease, calamity and evil power." It is here that "health" is related to "ritual piety". Mo Ti does not refer to any other ultimate agencies for the "removal" of all kinds of evil (German: Übel). As he is aware of the services of "medical men" (cf chapter XIV, Index 21:14,2) he must consider this an application of cultic power (cf the term *tê*, 德). No "interagent" can exonerate himself from "ultimate causes" of Heaven as "origin, root and source". Chapter 27 describes the undoing of evil as *ch'u*, KGSR, 82, m, 除, "eliminate, remove, to clear out. The graph may have been a primary graph for a "plough-share", *yü*, 耨.

pn 1) Even Fung in his excellent History of Chinese Philosophy suffers by such presuppositions in his evaluation of Chinese "pre-philosophical" religion, grading the "evolution" in terms of: Religion-Enlightenment-Rationalism. Karlgren evaluates, in ways not accounted for, "personalistic, warm, immediate and informal piety" higher than "formalistic, ritualistic, to the letter types of religious behaviour", cf his Religion in China, characterizations of Kung tse and Mo Ti. The same tendency can be observed in the interest taken in making distinctions between Taoist pure philosophy and Taoist "superstitious" religion and ritual.

I. CONTINUED REFERENCE. TRANSLATION 1, d, VERSE 4

d) The testimony of the classical documents about the Tao and how this must count even now.

I know this also by (devoting myself) to the documents of former kings, who (master) the enlightening but unfathomable (truth), gradually (gn 23) to make us know the Way of Heaven, (as in) the saying: "Bright and perspicacious is Heaven, the Great Guide (gn 23), the Overseer and Lord of the Earth below." This thus tells about the eminence and wisdom of Heaven (overshadowing) the Son of Heaven. It is not known whether also (and besides this) (gn 23) there is a body who is more eminent and wise than Heaven. - (What I) say (to this is): Really, Heaven is the eminent one, Heaven is the wise one. But then "en effet" righteousness proceeds (gn 24) from Heaven. And hence Master Mo said: If nowadays officials in the realm really and sincerely intend to follow the Way and benefit the people, they must from the very start examine the basic (elements) of benevolence and righteousness. The heavenly purpose one must (by all means) be careful about. But since one must pay attention to the innermost thoughts of Heaven, what does Heaven advance, what is his delight, what his displeasure?

Comments on Index 42,27:11-14: The following exhausts the "argumentation" of Mo Ti until he touches the border of the incomprehensible. The immediate purpose lies with his aim to demonstrate the eminence and wisdom of the Greater (one) as compared with the capacities of the Son of Heaven, who thus never can be considered an "impersonation" to be worshiped or prayed to. Verse 4 summarizes the subject of the first partition of chapter 27, e.g.: Good reasons for a thorough examination about Heaven as the source of righteousness. A duty which should be repeatedly (yu, 與) done is to find out what former kings knew about the Way of Heaven. Chapter 27 has its own terminology on such matters. Sùn, KGSR, 462, f, 馴, "docile, gradually. The meaning is close to "follow, obey". I take this as an illustration of the way the classics communicate understanding about the Way. Which are then the attributes of Tao, which is the Way of Heaven? It is "clear, bright and enlightening", ming, 明, but still kie, KGSR, 861, 解, "cut up, (sc, an ox), divide, dissolve, unloose, explain, hie: remiss, idle, careless.. understand." When I use "fathomless" I use it in the sense of inability to divide the whole (W III, 1966: "To encircle (as measuring) with outstretched arms" or "to take soundings, probe"). This is said about tao, KGSR, 1048, 道, "way, road, method, principle. The graph has "head" and "go". "With Mo Ti tao 道 is an "attribute" to Heaven. The term is heavy in the MAWF and commented by several schools of thought. (For references cf Wing-tsit Chan, A sourcebook in Chinese philosophy, The natural way of Lao tzu, p.136 ff, especially the translation of Tao-Tē Ching, p.139 ff and his Index. Also Fung Yu-lan, A history of Chinese Philosophy, chapter VIII: Lao Tzu,

p.170 ff and Alfred Forke: Geschichte der alten Chinesischen Philosophie, III, Die Taoisten, p.242 ff.) The way Mo Ti uses this term, the Taoist school has found a reason to edit him as a part of the Taoist Canon, tao tsang pen, 道藏本, in 1445 A.C. by Ku Ch'ien Li, 顧千里, and also intended to make him a taoist "genius". Before this time c:a 1400 years had elapsed since Liu Hsiang of the Later Han (25-200 A.D.) had initiated the work to present a complete set of Mo Ti scriptures. As for the characterization of this present chapter on the Will of Heaven it must have circulated in an environment, where the term tao was accepted as something known and used. In this respect this chapter is different from the foregoing chapter 26.

Here follows then the two opening lines of Ode "Hsiao Ming" in Shih Ching (10th - 7th century B.C.). Mei, p.142 quotes the rendering of James Legge, vol IV, p.363: "O bright and high Heaven, Who enlightenest and rulest this lower world." Besides "bright", ut sup., the term chē is used: KGSR, 287, c, 哲, "perspication, wise. Graph "hand" and "axe", a) to break, bend, destroy, decide." The term is generally used with hsüeh, 學, learn, practise, education, as a technical term for chē hsüeh, philosophy. Another "attribute" to Heaven is also wei, KGSR, 575, o, 維, "bind together, guiding rope of net, guiding principle, rule, loan: but, only, to be. The graph "a kind of dove"." If somebody looked for a Chinese technical term for "religion-binding together", here might be one. But then this term in this context is not "technical" more than other terms. The word lin works in the same direction: KGSR, 669, e, 臨, "approach, go to, look down on, oversee, "approacher" (a war engine), the graphs "man" and "eye"." - The classic quotation ends by the terms chuin hia t'ou or chuin hia ch'u (cf Index), i.e. "lording" over the earth below or to go forth and descending as a Lord". In the context there is thus given evidence to show the "inferiority" of the Son of Heaven. The phrasing seems like a hyperbole, but Mo Ti has said before, that this is what the multitudes have difficulty in believing, overwhelmed as they are by the weighty appearance of officials, appointed and titled, all claiming authority as a reward from Heaven. Just to accept this is then false without the perspective of Heaven brought into the total picture. In this aspect the cultic participation is in fact a potential liberation from enforced despotism and autocracy, in case royalty and officialdom is not enlightened and obedient to Heaven, according to the mandate of Heaven. Meanwhile a strong and constant process works in this same direction, from below, in which voices of evaluation and critical opposition are heard and uttered as "entreating counsel" given to the official nearest at hand. The aspect might give an impression of illusion, but considering the

closeness of the "listeners", clan heads, village elders, patres familiae, local educators, a channelling seems to have been possible. To the educator-type belongs the brilliant "institution" of the "101 philosophers" (a local name for a Hunanese, provincial, wooden block edition, still available during the Japanese war 1937-45 in Hunan, Changsha. The traditional name for this publication was according to Mathews, 1931, /po tzu/ ch'üan shu, 百子全書, the complete set of the writings of various philosophers and others which are not included in the Classics). Circumstances of this nature might explain why Mo Ti in starting "argumentations" often turns to lower officials, shi', 士, kün, 君 etc., to those who by duty are bound to recommend virtue according to set standards for reward and promotion and for removal from office and eventual dethronement of usurpers. In higher echelons heads of the Department of divination and dynastic chroniclers were obliged to use independent judgement as interpreters of significant oracular semata, liturgical behavior and historical events. (Cf MFEA, Bulletin nr.33, 1961, Sven Broman, Studies on the Chou Li, the Department of cult, offices 143-44, 183-190, 199-205). Thus the position of even the Son of Heaven is "overshadowed". The outlook is definitely different from what could be called an idolization of celestial sovereignty, embodied in the person of the emperor.

There are two things Mo Ti does not know. In the current texts Mo Ti motivates his statements by a reference to what he knows or by which something could be known. "But I have not got to know about Heaven that he announced his need for blessings to the Son of Heaven". "It is not known whether also and besides this there is anybody who is more eminent and wise than Heaven." Are these sentences rhetoric in function? The particles used (ye, tsai) indicate "surely not this" and something exclamatory. I take it for rhetoric or even an irony. Mei translates, p.142: "But is there yet any more honorable and wise than Heaven?" And Forke, p.322: "Giebt es vielleicht jemand, der noch edeler und weiser als der Himmel ist?" Watson, p.84, says: "I do not know whether there is something even more eminent and wise than Heaven." To Mo Ti something or some one beyond Heaven, for which a metaphor could be used, is not within the imaginable. This means that to him a metaphor can be used only in the case he is not forced to say: There is no more to verbalize. If he must say that "here is yet no more", he restricts the use of metaphoric language to be valid only in case there is something which corresponds to the amount of understanding which the metaphor can carry, i.e. comparatively, more or less so. Mo Ti would refuse to say anything at all in the case the matter involved would be incomparable. One metaphor carries

something to match the meaning of a term (like Heaven) and is thus comparatively useful for such a purpose. It can as it stands not be changed or improved by another metaphor. Another metaphor would give its own contribution to clarify the meaning of a particular term for a subject sui generis. No number of metaphors would be able to exhaust the meaning. If so, metaphors had no function, positive or negative or no metaphors, all the same. (Cf Paul Henle, (ed.), *Language, thought and culture*. Ann arbor, 1959).

Mo Ti does not claim to say more about Heaven than "that comparatively greater" and that "if more" is added to give a greater understanding this cannot be known as "greater". This is indicated by the term yi, KGSR, 800, 亦, "armpit, besides, also, loan for d): 奕, great." If something particular, e.g. the "greatest", also was compared with Heaven, Heaven would still be "elatively greater". It is in this sense Heaven is "root". "Therefore they must from the very start examine the basic elements of benevolence and righteousness, the heavenly purpose inmost thoughts of Heaven. The "root" is pen, KGSR, 440, 本, "root, trunk, origin, fundament, wooden tablet. The Seal has "tree" with the base marked by a stroke." The examination, the "search-out" must be conducted "loyally, really" (chung) and "sincerely". This last term is (beyond chung in chapter 26) shi, KGSR, 398, 實, "fruit, riches, enrich, full, fill, stop up, solid, real, really, sincere. The graph: Under "roof" there is "cowry" (money)".

This must be typical for the examiner that he "intends to follow the Way and benefit the people." The term for this, below also used about Heaven to describe the background for his "delight and displeasure", is tsiang, KGSR, 727, f, 將, "bring, to offer, take, employ, perform, arrange, hold on to, attend to, nurse, to support, take upon oneself, push forward, advance... intend." What does Heaven advance according to his delight or displeasure? Instead of 惡, "hate" chapter 27 uses another "diagnostic" metaphor: tseng, KGSR, 884, d, 憎, "hate, cf k): boiler, pot for steaming rice." The following verse takes up the matter.

II. REFERENCE TO TRANSLATION 2 a, VERSE 5

2. What the will of Heaven does not suffer and what it advances.

a) Disorder and order with consequences for the full span of social life, for civil service and basic human relations.

(Our) Master said: The mind of Heaven does not suffer that great countries attack small, that big houses molest small ones, that the strong overpower the resourceless, that the treacherous scheme against the ignorant, that the celebrated show their arrogance toward (people of) lower standing. This is what

Heaven does not wish for. (And he) certainly does not halt with this. He wishes those of (greater) strength to lead (in work (gn 25) of fortifying the security by) planned building, those who know the Way to serve as instructors, those who have wealth (to handle in matters of) distribution. Heaven also desires those of rank to make efforts (showing their) faculties for (good) governing and the subordinates (feel) bound to do obedient service. As superiors strongly strive to attend to executive work, the country and all households are orderly. As subordinates (feel) bound to make obedient service, there will be a sufficiency in provisions and employment. - If the country and the households are in order and sufficiency (prevails) in provisions and employment, there are within (the state supplies) to purify the wines for libations and the vessels full of sacrificial grains for (proper) sacrifices to Heaven and the Souls. (In relation with) outside (countries) there would be reserves (like) circlets, insignia of circular jade, pearls and precious stones to befriend and bend the hearts of surrounding neighbours. With the feudal princes' grievances kept at bay and border accidents by (disrespectful) soldiery absent, with (the capacity) inside (the country to open the lid of) the food vessels to the famined and to save the breath of the toilers, holding on to the task to nourish (and develop) these multitudes of people, - with this prince and minister, lord and subject will be gracious and loyal, father and son, younger and elder brother affectionate and filial. Therefore as with the exclusion (of every else) one is aware (of the necessary) understanding of falling in with the purpose of Heaven and as these (purposes) are presented and spread out in full glory throughout the realm, then the orderliness of lawful government prevails, then the multitudes (will live in) harmony, then the country (with all its) households will be blessed. (There will be) enough as to resources (for living and) useful (labour). People will all get warm clothes to wear and their fill in food. (All will have) the favour of comfort and lead a tranquil life without grief and suffering (head, body and heart). This is why (our) Master, the philosopher Mo said: If the authorities of our day and all over sincerely and fully desire to walk along the Way and be useful to the people, they must from the root (and ritually) examine into the origin of benevolence and righteousness. The counsels of Heaven cannot (be viewed but by taking) true care (in the endeavour).

Comments on Index 42,27:14 - 43,27:23: This "verse" of chapter 27 has the following characteristics: 1) The emphasis is laid on the "mind" of Heaven, not primarily on set "attributive" terms like "righteousness or benevolence", functions of the mind or by the very will of Heaven, but rather on the concept of the "Way" of Heaven. 2) The terminology about civil and administrative functions based on human character and capacity is greatly enlarged. The text has a demarcation to point out in which way the material is an addition to material in chapter 26, "Heaven does not halt with this." 3) The compositional components are still organized by the initial purpose announced in the beginning of chapter 27: Examine from the "root" the origin of righteousness and benevolence, with the view of getting to know the very will of Heaven. Glosses added to characterize abilities and wholesome enterprises are: Persons of greater physical strength, li, 力, those who "have the Way", tao, 道, those possessing wealth, ts'ai, KGSR, 943, n, 財, "valuables, mental resources:talent." These should use their

capabilities for ying, KGSR 843, f, 營, "demarcate, delineate, plan, to encamp, build ...", tr. "to lead (in work for fortifying the security by planned building", for kiao, KGSR, 1167, h-1, 教, "teach, instruct", for fen, KGSR, 471, 分, "divide, distribute, part, share, lot." Mo Ti stresses that these "occupations" work towards "mutuality", in building for safety, in general schooling, in planned economy. - From general services Mo Ti turns to the relation: Superiors and inferiors in rank and station. Those above are expected to t'ing, 聽, "listen" into cases of duty and thus to "govern rightly", 治. Those below must on their side "make effort to obey", A resultant of this is "sufficiency in supplies and employment", yung, KGSR, 1185, 用, "use, employ (also to offer in sacrifice)." In consequence of this there are "effects" within, nei, 內, the country and "abroad", wai, 外, KGSR, 322, "outside, abroad". The graph is "moon" and "to divine by tortoise-shell oracle the oracle cracks appeared on the outside, the exterior of the shell, when the inside was signed."

The contraposition of "within the country and outside" has significance. The type of circumstance prevalent "within" the country has a direct consequence for relations "outside" the country. Counted is the "religious" angle of all happening in the country, how "affairs" are in a cultic sense tuned in with "supplies at hand to be purified as also wines for libations and the sacrificial grains for sacrifices to Heaven and the Souls". Circumstances are as such "providential" and no distinction is made between - as judged by alien eyes - the sacred and the profane. Such a wholeness has direct consequence for "movement" abroad, in a broad sense for matters of a "diplomatic" nature. These are preconsidered by "counsel and based on divination" with the view carried by the character wai, 外, that things "outside" must be known before action could be recommended. About such the "question" is formulated by the diviner. But the answer is near at hand and sought for as hidden in the immediately and "naturally" given by "ritually" using fire, applied to the enigmatic and rarely elsewhere seen figures on a thus marked out creature, the tortoise (or as in the case of divining by the achillea the observations of natural numbers.) I learn from the contexts in Mo Ti, that the cardinal point from which to interpret the meaning of divination and oracle would be the seeking and giving of "counsel" - and the obedience to it, for better or worse, knowing that survival is at stake and that even disaster might be the "right" outcome of "a mandate".

It is not impossible to think that for Mo Ti such a "natural" dimension of "counsel" would be a sign for a right understanding of planned policies from the point of view of "mandate", while the negative outcome of a "sign" would be a sure indication of "the mandate

lost". The gloss pu, 卜, "oracle", is not frequent in Mo Ti, cf Index 79:46,5 and 105:68, 8, 9, 9, but taken for granted. What one can surely know about Mo Ti is that irrespective of oracle practises he clearly connects the meaning of "counsel" as given publicly at court or by teaching with concern about the "counsel, purpose and very will of Heaven." An interesting aspect of the "oracular asking"-ritual is its relation to sacrifice and prayer, a prayer which in this context is directed to Heaven, not to Shangti. The former turns towards an uncertain future, the latter remembers what has been already given.

No doubt the literary tradition represented in chapter 27 presupposes another type of society than that peculiar to chapter 26, e.g. in two ways. This is evident in the sentences about conditions "abroad" commented on above. Objects of art mentioned point to developed craftsmanship and "surrounding neighbours" demand constant forms of communication, both for the matter of finding the right kind of intercourse and to avoid dangerous complications. It might be suggested that Mo Ti and his disciples knew about lively developments in the state of Sung, 宋, which in the year 286 ultimately was annexed by the states Ch'i, 齊, Ch'u, 楚, and Wei, 魏. Sung is referred to in Mei, Index, pp.105, 221, 256-259. Circlets, insignia of circular jade, pearls and precious stones, huan, 環, pi, 璧, chu, 珠, and yü, 玉, might sweeten the perilous approach to "surrounding neighbours". In the case of Sung this would mean the above mentioned three states and the state of T'eng, 滕. Two "diplomatic" ways stood open: P'ing, KGSR, 839, d, 聘, "inquire, invite, to seek for wife. Cf a): frank words and c): inquire about the name with a view to marriage." This would be a manner "to befriend" the neighbour. Or one had to "bend the heart" of the neighbour by "tribute" or even "bribe", nao, KGSR, 1164, s, 撓, "trouble, disturb, bend, flinch, (cf semantically close terms like: "luck, dilute, bleach, make clear, perilous, stony soil etc." With grievances (yüan, 冤) aired out (cf KGSR, 889, a, hing and 625, a-c, h, fan, feng) in the hearts of officials in outlying districts, with disrespectful (kia, 甲, and hia, 狎, KGSR, 629, a,g) soldiery usually creating accidents along the boundaries, p'ien ching, 邊境, KGSR, 224, c and 752, b) pacified, with the means to avoid rising famine (cf KGSR, shi', graph a foodvessel with lid) and with leisure (mainly during sacrificial festivities) (KGSR: 925, 息, "breathe, sigh, rest, repose, cease, graph: "Nose" and "heart" cf quotation by Fung, p.3, 55, from Li Chi, a comment by Confucius in this matter, the concern for rest to labourers after the harvest in connection with the cha, 蜡, sacrifice), the inner politico-economical and mental situation

constituted in itself a basis for an argument by strength in relation to any neighbouring power, ruly or unruly. I do not share Fung's idea about this "rationalization" to prove that sacrifice here becomes "poetic" rather than "religious". A "secular" view is alien in this context. If "poetic", this is a matter of "religion" as well. With even toil brought into the picture and the necessary element of rest from labour this aspect is grand and striking. Lao, KGSR, 1135, 勞, "toil, merit, (acknowledge somebody's toil;) means "recompensation". The nourishment and general development based on this for the benefit of the "ten thousands of people", the yang, KGSR, 732, 養, does not only involve "nourishment", but all kinds of "development": To bring up children and keep parents in support. The consequences are total. Mo Ti has thus begun his résumé in this part of chapter 27 with the term tse, 則, "pattern, rule" and given a detailed account of possible consequences as certain "reasons" are present, this time related to a particular type of society.

Mo Ti enumerates in a non-technical way "human relationships" and the attitudes within these relations. (Did ever the able lexicographers and their excellent informers wonder at the ease (while under labour) in which Chinese terms adopted themselves to the Latin 17th century language field?).

1. There is the inter-officialdom relation of chün and chen, 君臣, and the relation lordship and subject, shang and hia, 上下, in which correspond the "attitudes" of hui, KGSR, 552, 惠, "kind good, affectionate, love, to favour (from "above") and chung, KGSR, 1007, 忠, "sincere, loyal, integrity" (from "below"), in actu meaning "mutuality" with a correspondence of "name" and "actuality". 2. There are the relation of father, fu, 父, and tsi, 子, son and the relations of younger brother-elder brother (ti hsiung meaning older and younger brethren while hsiung ti means a younger brother) ti, 弟, and hsiung, 兄. The proper attitudes are ts'i, KGSR, 996, 慈, "affectionate, loving, kind" (from "above") and hiao, KGSR, 1168, 孝, "filial, filial piety, graph "old" above and "child" below": The characters are all but for the last "diagnostic", controlled by the "heart". The relations friend-friend, husband-wife are not included and not the relation peculiar for Mo Ti (chapters 14-16) man-man.

Here follows a ku tse, 故則, sentence which substantiates a matter of cause and consequence to make it possible for Mo Ti to bring home his conclusive and unique teaching on the relation of the Way and general welfare. Karlgren has often in his book on Chinese religion, pp. 28-30, made the

distinction between "free main sources" and "reconstructed literary systematizations", on which as counted from about the 3rd c. B.C. and towards the end of the Han-dynasty it is entirely incorrect to base research, especially in the field of religious and related phenomenology, to find out what the Chou-society rather "ought" to have been like. The present material in Mo Ti chapter 27, has the character of "free" source indeed. As example could be taken what just has been said about "human relations". In the Han-period with a growing State-confucianism it would have been considered entirely lacking a standardized completeness (cf Fung, chapter XVI). In the same way this last part of verse 5 with the ku-tse-sentence makes an over-systematization of the Mo Ti-teaching impossible. From the point of view of literary tradition one can here easily (topically) suspect the influence from some other source. Materially fuller aspects are brought in. The "falling in with the purposes of Heaven" is taken as the cardinal line of thought, accentuated by the intensity, in which this is done. The wei, KGSR, 575, 唯, "only ... say yes, cf also n): 惟, and the "religious" term ut sup. 維, both meaning "only". (The n) also meaning "think", namely, it is", underlines this "intensity" by adding the negative wu, 毋, and the hu, KGSR, 55, 乎, "at the side of": only clear about nothing at the side of, i.e. following the purpose of Heaven.)

The purposes of Heaven are qualified by being "held with both hands" and then presented (actually as presents or honours), expressed by feng, KGSR, 1197, 奉, "hold with two hands, to present, to receive, to serve," and by kuang, KGSR, 706, 光, "light, bright, brilliant, glory, loan: intense, full (sc. sound) fully, extensively" (Interesting is the aspect of the association to "sound"). The action concentrates in shi', KGSR, 4,1', 施, "spread out, expose, (extend:) set (sc.a net), apply, dodgingly (sc. walk), give, bestow, transfer, extend to." (Here are interesting etymological and semantical associations to the snake-cobra-like motif in t'o, 它, and to the frequent net-motif ut sup.) With the importance Mo Ti attaches to active initiative as in the gloss ch'üan, 勸力, KGSR, 449, "exhort, encourage, console, admonish (phonetic: The crying bird with tufts on its head, the heron)." (Cf Mo Ti, chapter XIV:ch'üan) this gloss ought to be observed as a characterization of his concept of t'ien "in action".

Then follows the finishing tsê-sentence placed before the summary and conclusive one with a vocabulary somewhat different from previous formulations. The purposes of Heaven work 1. orderliness, chi', 治, 2. harmony, ho, 和, (KGSR, 8,e:harmony, harmonious, peaceful, reconcile, make correct, proportions, blend, mix, ...attune, respond in singing), 3. wealth, fu,

富, (KGSR, 933, r) and sufficiency, tsu, 足, (KGSR, 1219). The orderliness points to an effective system of hsing, KGSR, 808, b, 刑. "punish, punishment, law, model, invitate, behaviour, loan: a ritual vessel." (Cf Mei, p.58, on "five punishments", related to "laying of hands on those who do not identify themselves with their superiors"). It was looked upon as important for the system of reward and reproof, cf verse 6. In matters of ruling and government this stern attitude towards disorder, luan, had to be strictly adhered to. When "harmony" is pointed out as an ultimate issue Mo has in mind the "multitudes" of the whole realm of feudal states and describes their inter-relatedness in terms of lasting peace. Kuo kia is the single state. I take it that the fu-character here refers to the meaning of KGSR, 933, d, which expresses the "wealth" as a cultic "blessing", while for the single unit of one particular state the attitude of "selfimportance" is necessary on the inter-state scene as an ability to argue from an initial position of strength. The tsu-gloss, 足, describes "sufficiency" in several aspects, ts'ai, 財, (cf KAD, 1024-26) covering substantial things, valuables, property, the "buyer's capacity", while yung, 用, KGSR, 1185, might refer to "employment and useful occupations" etc. This sufficiency would include the opportunity to change into warm clothes when needed, cf hüan, KGSR, 255, i, 煖, but also the meaning of a), yüan, 爰, "change, substitute," and also to find satiety when eating, pao, KGSR, 1113 d, 飽, "satiated, satisfy." The wellbeing is summed up as a matter of "sufficiency" by the terms: pien, KGSR, 221, 便, "comfortable, convenient", and ning, KGSR, 837, 寧, "peace, tranquil, serene, favour," i.e. the favour of comforts and beyond all this, no grief, yu, KGSR, 1071, 憂, "grief, suffering, cf c)."

The summary sentence is a repetition of the exhortative phrase in verse 1 with the addition of two remarkable terms. One is the joining of the glosses tao, "way", and li, 利, "benefit". This has already been observed and considered as bold and unique, a motistic audacity. What has not yet been pointed out is that the verb right before "tao" is tsun, KGSR, 430, q,

遵, "follow, go along (a road), according as, according to." It has been noticed that a key term for "reverence, honour brought to Heaven" might have been the proper title to these three titles on the Will of Heaven and that by this piety in relation to Heaven would have been verbalized as "tsun t'ien", cf ut sup. 430, a). This last term is obviously not used to express a relation to "the tao, the Way". But the term tsun, tr. "to follow" indicates that the following of tao is to be done "reverential and piously". The term "tsun" is in its simple form set in reserve for the "reverence to Heaven", 尊.

II. REFERENCE, TRANSLATION 2, b, VERSE 6

- 2 b) The identity of the proceedings in government action on all levels when related to the will of Heaven and advanced by Heaven.

Furthermore, as to the hold (gn 27) which the Son of Heaven (gn 26) has on the whole realm, his rule is (in comparison) (gn 28) not unlike (the lordship of) feudal princes and (their) high officials within the four boundaries. These present (day territorial) princes and officials how (could) they wish that civil servants (gn 29) and the multitudes of subjects (work) (gn 30) to the disadvantage of one another? If those presently in charge of a large territory attack smaller territories and those who keep large households (bring) disorder to smaller households and then with this want to seek reward and commendation, (they will) indeed not get it. Of course, they will (instead get) adequate reproof and punishment. As to Heaven holding (in his hand everything) under Heaven (one can) indeed not (dismiss the notion about) likeness with the (just) said (gn 31). If presently those living in large countries attack smaller regions and citizens of capital cities strike at smaller ones (with the idea) to use this (as a pretence for) seeking (low at the feet of) Heaven blessings and prosperity, (such will) definitely not (be what they get) but (instead) will chastisement and evil visitation certainly come upon (them).

Comments on Index 43,27:23-26: Since the wonder and doubt about the Son of Heaven involves the question whether he really is inferior in eminence and wisdom (cf verse 5) and since one knows that by all means Heaven is unsurpassable and preeminent, Mo Ti does not hesitate to compare the duties of officials, close to the "Crown" and in principle counting in all officialdom, with those of the Son of Heaven. He uses the term "in comparison not" - yi, 異, "different, objectionable, false" = not unlike.

The proper mandate is of course differently qualified, ut sup. Mo Ti chapter XI et al.. The hesitation has its ground in a negative reference to a state of affairs where administration means "to work to the disadvantage to one another", hsiang wei pu li, 相為不利, which has just been described as contrary to "tao" and in the title of this second part of chapter 27 exemplifies what Heaven does not suffer. Such lack in duty on the side of those who effectuate standing orders threatens the very system of "identification with the Superior." This system is built on evaluations and approvals of reported acts of loyalty and on the other side on reprovals and the recommendation of adequate punishment. What happens then, if disloyal officials approach superiors and seek reward, commendation, praise for their deeds based on misinterpreted orders and get what they aspire? What happens to the entire governmental and households system, if this happens?

Mo Ti uses here particular terms: Shang, KGSR, 725, n, 賞, "reward, sense of y): Indemnity, pay back, fulfil," and yü, KGSR, 89, i, 譽, "praise, renown, joy. Graph: Four hands." Cf chapter 28, IX, c. He also uses a new term for "striking at provincial cities", fa, KGSR, 307, 伐,

"strike, hew, cut, attack, punish, (what is beaten:) a shield, loan: Merit, boast." With the attitude taken by Mo Ti regarding defensive warfare this type of terminology has to be taken into account.

The aspect taken is that Heaven "has the "hold on the whole realm" and that treacherous developments should not happen. If they do there are the consequences of chastisement and evil visitation (cf Index, chapter 26, line 11). A distinction is made between the "seeking of reward and commendation "from higher officials - in the process of identifying oneself with the Superior - and to do the same confronting Heaven. In the first case shang -yü was used. "Seeking" low at the feet of "Heaven one "asks for blessing and prosperity", k'iu, 求, ask (KGSR, 1066), fu, 祿, (KGSR, 933, d, "happiness, blessing" and lu (KGSR, 1208, h, 福, "blessing, prosperity, emoluments, dignity.) How one ever wishes to interpret this type of making distinction by diverse verbalizations in the matter of k'iu, shang, yü, fu, lu, the distinctions are made and cannot be entirely accidental. They invite the reader to efforts in "close reading", closing in on matters of greater distinction and meaning.

II. REFERENCE, TRANSLATION II, c, VERSE 7

II c) The dire consequences if human desire does not conform with the desire of Heaven.

Thus, when there is no action according to the desire of Heaven and instead action (promoting such things which are) what Heaven does not desire, then Heaven on his side does not act according to the desire of man but does instead do what man does not desire. - What is then that which man does not desire? (It could be) said (thus): Disease, (anxieties for violent) evil and noxious (influences). Therefore not to do what Heaven desires and to do what Heaven abominates would be (to enmesh)(gn 32) the multitudes everywhere and lead them from (proper) practices right into misery and (suppression under) evil forces (gn 33). For this reason the ancient Sage Kings (were anxious) to know clearly what Heaven and the Spirits blessed and they took direction by what Heaven and the Spirits hate in seeking to steer (projects in the direction of) public welfare and to eliminate (disadvantages) hurting all. Therefore (gracious to the Sage Kings) Heaven kept cold and heat in moderation (and worked out) that the four seasons moved in harmony, that the Yin and Yang, (gn 34) rain and dew appeared timely (and seasonably) that (the seeds of the) five (kinds of) grain ripened and the six (kinds of) domestic animals could mature. Pain from wounds, striking calamities, the breaking of peace (by sneaking transgression), (falling into the pits of) fearful accident and famine did not occur. - There (our) Master said: If the authorities of our day and all over sincerely and fully desire to (walk along the) Way and be useful to the people, they must basically (and ritually) examine into the origin of benevolence and righteousness. The counsels of Heaven cannot (be viewed) but (by taking true) care (in the endeavour to know them).

Comments on Index 43,27:26-32: The verb jan, KGSR, 217, "to be thus, cf. G.Malmqvist" + Dobson, 然, 然

p.560,5.1.6, the collocation with tse, 則, "(since), if this is thus, then", brings in the following to conform with the theme of chapter 27:II: What the will of Heaven does not suffer and what it advances, and with chapter 26:III. But the latter part of this verse is characteristic for its introduction of a vocabulary, which gives one to wonder about the real traditional, literary basis of this chapter 27. Mo Ti has here as before something to teach about the pleasure and displeasure of Heaven (and the Spirits in concord with the will of Heaven). There are human events that go against Heaven. This has consequences for man. Heaven goes against such occurrences. This is not to say, that Heaven before acting takes notice about and then acts according to the desires and detestations of man. These are not made known in the text until the question about them has been made: What is then that which man does not desire? Before that the desire (or will) of Heaven has been described as a circumstance when "no action according to the desire (or will) of Heaven occurs but instead action against the desire (or will) of Heaven". Then Heaven acts against the desire (and will, a term which actually and in this context never is used about man as a disposition of his) of men. Mo Ti seems to say that it is under the aspect of the will of Heaven that the detestations and desires of men are known.

As the question of the minds of people is answered it seems true enough that all people fear disease and all sorts of evil. Since long it has been so and one has tried to interpret the patterns for heavenly action related to these fears to know why blessing is given and why this changes into "hurting". Mo Ti here uses the term hai, KGSR, 314, 害, "hurt, damage, harm, disadvantage, etymologically: castrate, destruction, empty." Though this in the meantime had been clarified by observations of sages and teachers and by long experience of punishment, suffering and adversity, obviously a sense of lack in proportion and threatened security remained. This is not verbalized by so many words, but the order in which problems are presented are indicative. The over-all textually covered vocabulary raises the problem of priorities. "Thus when there is no action according to the desire of Heaven and instead action", what comes first in the mind of Heaven, as all is consequential for man, not only lightly but gravely, a real life and death issue? Does transgression or offense, negligence, omission, unthankfulness, blasphemy, come first to be judged?

Mo Ti treats in fact this type of problem within the frame of a particular kind of reasoning but without falling into it, i.e. the deep track of the taoist and classical theme of wu wei, 無為, (non-activity, cf Fung, his Index, p.443) or the alternative scheme of pu wei er wei, 不為而為

(effectiveness by non-action). The aspect of this second part of verse 11 is actually taken by the introduction of a case of "not doing according to the desire of Heaven". (Cf here the introduction of Mo Ti's concept of conditions governing the "beginning of human life" in Mei, chapter XI). But this not-doing is in itself the same as doing something against the desire of Heaven. Still one might be doing this without knowing what Heaven desires. The outlook is nevertheless dominated by one's own desire - and nothing else counts as long as there is no definition available to designate an ability to govern desire, e.g. a power of human will "behind" desire. There are terms to describe the "origin of goodness" but none to describe "evil desire". But a neutral status of non-doing does not enter the picture. In the context this goes also for the concept of a non-activity of Heaven. Thus the reaction of Heaven to the conscious or unconscious offense against the desire of Heaven is that Heaven responds to such an offense by doing something against the desire of man (indicated by glosses like yi, 亦, "also" and ch'ie, 且, "moreover"). The primary aspect of the attitude of Heaven is just the same as a negative one and it is underlined that this goes against the desire of man to render it ineffective and to punish it. Upon this the aspect of man is considered as the question is put: What then does man not desire? Is it that those who were successful in doing what they desired never gave a second thought to the fact that they did go against the desire of others, who thus had to suffer? Or that they accepted the possibility of defeat, only that this might change later on? Whatever their opinions the general outcome of their success was (cf chapter XI) disorder and disaster in many respects. If they had a slight hope by devices to postpone the blows of controllable evil, meanwhile suffering by fears, there were still unforeseen and undoing evils with no proper names, only imaginary names, diseases, noxious influences etc., still very effective forces, ultimate in character. Hitherto no questions had been raised by the offenders about the mind of Heaven as certain knowledge would be necessary even to verbalize or graphically express a question. Such questions are not just made. But Mo Ti does not seem to consider this an indispensable concern, while knowledge about proper acts of unselfishness and adaptation are indispensable if utter misery and suppression by evil forces are not to reign.

At this point reference is made to those Wise of old times and to the contemporary teachings of Mo Ti. What did they do and what should be done? They were anxious to find out and to arrive at conclusions about Heaven and the Spirits, the reasons for their "blessings and displeasure". They found a correspondence between the benevolence and righteousness revealed by Heaven and

the same models for action applied in public affairs and human relationship. These models were to be taken as gifts from Heaven in the same way as one received "four seasons, Yin and Yang, rain and dew, all timely occurrences." This pattern had been found out by trial and practically carried out by those who "from the beginning", themselves suffering under the scorch of human selfseeking, had started to "basically and ritually examine into the origin and the source" to know the "tao" of Heaven.

For Mo Ti who "can not but" teach as he does, non-teaching would be to "lead people right into misery", shuai, KGSR, 498, 率, "go along, follow, lead, leader." The graph may be a drawing of a net (for catching birds). As an on-duty leader he might himself be destroyed. (Cf Mei, p.96). He would rather follow the example by taking orders from the Sage Kings and indeed from the will of Heaven. Their pattern was to "seek the prosperity of welfare everywhere and to remove the suffering from all". 求與天下之利, 除天下之害, ch'iü hsing t'ien hsia chī li, ch'u t'ien hsia chī hai.

This last statement about the Sage Kings connects with the following by shi yi, 是以, cf Dobbs, p.834, "causal conjunction in collocation with shi", for this reason, therefore." Owing to the important terms to come, full as they are of MSWF-value - I think in the first place of the words yin-yang - it must not be forgotten, that the immediate context has a reference to the Sage Kings. (pn 1)

"The Sage Kings (were anxious) to know clearly what Heaven and the Spirits blessed and took direction by what (these) hate in seeking to steer projects in the direction of public welfare and to eliminate (disadvantages) hurting

pn 1) At the same time it is worth while to note that Mo does not at once discuss the meaning of yin-yang. (Wing, p.244, says too hastily that the Five Agents' idea (in chapter of Mo Ti:41,43) but not the yin-yang is present in Mo Tzu. Cf also Forke, pp.425:4, 483:35). This seems to indicate that Mo Ti or rather his disciples don't consider the yin-yang-complex of ideas as a primary matter, but that they move at times as counsellors in an intellectual climate, e.g. in the State of ch'i, CA, where towards the latter years of the Warring States' period leaders like Tsou Yen, CA, were engaged (cf Fung, p.159 ff) and where the yin-yang idea is all important, or that Mo Ti accepts this way of verbalizing essential, traditional themes mainly in conformity with Tso Chuan, CA, (c:a 400 B.C., but covering descriptively life and events at the feudal courts during the period 722-480 B.C.) or with taoist tradition prior to Lao tse, CA, (c:a 400 B.C.). In this direction - that the yin-yang-material is not considered primary material - points also to the interesting fact, that in a parallel case (cf Mei, p.62 ff) the yin-yang is not even mentioned.

all." It was then the matching of heavenly and human action gave effects. These were altogether data related to conditions for life and survival. (Cf chapter 26, III:b, verse 9.)

First of all the balance of cold and hot is stressed. Tsie, KGSR, 399, e, 節, "knots or joints of bamboo and other plants, degree, rank, regular division, juncture, circumstance, regulate, discriminate, to moderate, rule, law etc." The term gives one more excellent example for possible developments within a particular MAWF how "name and actuality" relate, in this case exemplified by observations on growth structures in plant life, an "actuality" which becomes a linguistically useful tool for creating a word-field, in which the new gloss has a definite but extensive capacity for communicative purposes, never losing its "concrete and in such a sense "naive" origin. With this aspect there is no antithetic necessity for making a too accentuated distinction between the "hylic and thetic" methods (an idea borrowed from Herodotus' observations, Euterpe, Rawlinson-Komroff, The History of Herodotus, New York, 1946) or in this case between a botanical way of description and a "technical" to characterize the particular field for research in theories of sciences, law, morals or practical theology. (Cf graph in 399 ut sup., tsi, "man kneeling before a food vessel." Cf also graph in 921, shi', "eat, eating of sun and moon: eclipse)."

This first issue of "moderation, regularity, law" was a balance of cold and heat, data of climate, vital for growth, programmed labour and life-rhythm, the condition for a constructed Calendar or Code-book. The han, KGSR, 143, 寒, "cold, the graph shows man, herbs doubled (fuel?, paddings for the walls?), also strokes marking the floor (mats?) and the jē, KGSR, 330, j, 熱, "hot, the graph shows a kneeling man planting." (The ye, 也, I take as a marker of time phrases, cf Dobson, p.807).

The second stage concerns the t'iao of the four seasons, KGSR, 1083, x, 調, "to tune, adjust, blend, stir, move", the harmonizing of adjusted seasons: shi', KGSR, 961, z, 時, "time, season, correct, good, u): to halt." Mo Ti has an eye for the immediate impact of environment. Cold and heat affect people more than the fact that there are four seasons. But it is also important that the seasons run "correctly", lest work in the fields and travel etc. is not disrupted or interfered with. The climate Mo Ti knows has four seasons, not two or the type characterizing the subtropical climate with spring and autumn shortened.

The third element has been verbalized as yin and yang, cardinal and powerful

wherever they appear in contexts, bound to hide complexness and ambiguities, but ever basic thought-motifs. Yin, KGSR, 651 y, 陰, "Northern slope of a height, shade, darkness, cloudy, dark cosmogonic principle, conceal, shelter," (The etymological environment in the group 651 is true to the "theme": Now, present, coverlet, pit, bird, capture, birdnet, marshplant, black, sigh, moan, sad song, walk hesitatingly, kill, bitter wine, to bear (resentment), pale, to nod the head.) Yang, KGSR, 702 e-g, 陽, "South slope of a height, North bank of a river, light, brightness, the sun, the light cosmogonic principle, elated." But in Mo Ti these towering "concepts" are not allowed to emerge in profiles but made instantly to share the properties of rain and dew: yü, KGSR, 100, 雨, "rain (a drawing) and lu, KGSR, 766 t', 露, "dew, (leak:) disclose, let appear." (As an opposite to "rain" I take it that the meaning is close to 766, g', 塔, "water drying off land or to the dew later on in the moring "disclosing" the sun). These four constants are timely, just like cold, heat and the four seasons, (Cf to the subject of yin and yang in Fung, Index, p.454 and in Wing -tsit Chan, Index, p.856. Thus far it seems likely that these terms in Mo Ti:s usage are generally traditional and closely "calendarian" with human labour and occupation in the center of interest. This differs as soon as Mo Ti moves into the language-field of craftsmanship, which in his mind seems to carry a greater amount of associative significance, ut sup. in Porter, L.C., Aids... p.62 or in Mei, p.9: On dyeing.)

In concert with the Sages in their searching out the conditions for bliss and bane and in their consequent directives for projects to be followed up or eliminated, Heaven obviously balances positively and negatively the ever changing relations of Heaven and men in their actions. Mo Ti follows up the description of favourable conditions for grain to ripen, domestic animals to thrive.

The "workings" of Heaven are then outlined in terms of "harm" on one side and the cessation of "suffering" on the other. Mo Ti has probably tried to balance the numbers of "bliss and bane" as six kinds of each. The "harm"-types seem not to be quite traditional. Obviously the new series of "harm" to men does not quite correspond to the series for "fears" of men ut sup.. The cause for "fears" are too many to be brought down into "serial numbers", just as the cases of wished for changes to the better. The "undoing" workings of Heaven are: 1. Tsi, KGSR, 494 a-c, 疾, "sickness, pain, sufferance, defect, injure, aggrieved, to hate, be anxious, violent, evil.. The graph has "man and arrow". In the MAWF the "arrow" dominates first of all such "pain", which comes from the fact of arrows having been used, a

Tribulus terrestris among men, 494, d, tsi, 蒺 . 2. Tsi', KGSR, 969 c-d, 蒺 , "break soil, recently broken field, loan:dead tree stumps, cleave, loan: 940, tsai, 災 , "calamity, disaster, injury, misfortune." The harm seems to be connected with devastating wars, destroyed fields and forests, disaster by water and fire. 3. Li, KGSR, 532, 戾 , "to do violence, transgress, offense, guilt, disobedient, perverse. The Seal has "door and dog". The harm has the form of violence in breaking the peace of a house, watched by the dogs. 4. Yi, KGSR, 851 c, 疫 , "epidemic, pestilence, The Seal has" go and baton, beat."By the a) is indicated that the pestilence is a warfare epidemic. 5. Hiong, KGSR, 1183, 凶 , "bad, unlucky, nefast, to fear." KAD, 161, gives an indication of the type of "unluck" involved: "A man falling with legs upwards into a pit". 6. Ki, KGSR, 547 k, 饑 , "famine, esp.want of grain." Cf Mei, , p.18: Ki is then the worst type of famine, the lighter types being "dearth, scarcity, calamity and want: 饑 , 罕 , 凶 , 餓 , chin, han, hiung, k'uei.

With this Mo Ti returns to the exhortations in verse 1 of chapter 27: You can't but examine the area from where righteousness proceeds (to balance the consequences of unrighteousness.)

II. REFERENCE, TRANSLATION 2, d, VERSE 8

2 d) The forebode of impending evil in the case of love from Heaven getting no response.

Moreover (to continue with the same question) as namely everywhere there are those who lack benevolence, (there is such a thing as) people (who live in) a foreboding (of impending evil)(gn 35). If it actually (is so that) a son does not serve his father, a younger brother does not conduct himself properly (in the face of an) elder brother, a subordinate does not act (as such against his) superior, then officers in the whole realm all together consider (such people) illomened (though they do not realize the implications of what they are saying). Now as to Heaven (if he is brought into the picture of such human affairs) he (brings all together) everywhere and (gives) his love. He provides a safe path for all and everything (to advance the) progress of all. In this manner (such a thing) as the tip of a hair (to make an example) and there is no one but Heaven who has made it. But for the people (just) to receive and get the benefit from (the deeds of Heaven), one (could) really say, that this is wrong. There is thus just no compensation (or response) to Heaven and even no consciousness that this (attitude) is not benevolent (or that this is heavy with) ill-omen. This is why I say that those in charge have (only) trifling and no great (things in their) heads.

Comments on Index 43,27:32-35: The state of conditions among men is not just to be accepted in passivity. If there is lack in benevolence (jen, 仁) or good ominous prospects for the future (siang, KGSR, 732 n-o, 祥 ,

"happy omen, auspicious, felicitious, a lucky day"), this must be openly announced. The concern is for types of practice in three important relations, son - father, younger brother - elder brother, official - superior, described by one inclusive term: Si', KGSR, 889, 事, "(manage the affaires for:) to serve." It is evident for officials that a lack in service in these respects do not promise an untroubled future for society, government and households. But they themselves are too small-minded, trivial and irreverent to see what actually could change the situation. Mo Ti can see what Heaven does even daily. A new description for this is the term k'iao sui, KGSR, 1162 g, and 526, 撒, 遂. (pn 1)

A typical manner of Mo Ti is to move from the great quantity of "all and everything" to a thing, hardly detectable, the tip of a hair, mo, KGSR, 277, 末, "end of a branch, the tip, extremities (arms and legs) and hao, KGSR, 1129 n, 豪, "longhaired and shaggy animals, hair". (Cf ut sup. the case "of one innocent man and all men").

The inference from this is that Heaven acts in this manner, jo, KGSR, 777, 若, "like this, agree, conform to ... (a case like:) if ..", but (er, 而) people receive and get benefit from this, tē li, 得利. And nothing happens as a response. This is an unbalance, which one cannot but think about and say something about. It is no less than fou, 否, yi, 矣. For yi cf KGSR, 976 l, final particle. I take it that fou is a "determinant term" (Dobson, 4.3, p.256) to say that such an attitude is "not allowable, possible". It is "not right", i.e. wrong. I take the opportunity to underline the opinion of Mo Ti that as things are "wrong", they cannot be allowed just to "stay" "wrong". "Wrong" agitates change and movement, only that it cannot be said how long it will last until a balance prevails. In relation to Heaven Mo Ti

pn 1) To Mei the terms seem not ascertainable, p.145. Forke translates: ... "er sucht alle Wesen seiner Wohltaten teilhaftig zu machen. He follows then a suggestion by Couvreur who reads kiao, CA, "suchen, sich bemühen" instead of k'iao, CA. Sui, CA, he translates as:

Vollenden, fördern, an equivalent to ch'eng, CA, (Tosaki). By over-interpretation Sun I-jang according to Forke makes the translation difficult for himself by reading "schlagen" for k'iao, CA. -

If one does not overinterpret the term, but observes the closeness of meaning in kiao and k'iao there is no need for an emendation. "A slap from the side" as in KGSR 1162 g, is not yet "schlagen". It is no more than an energetic, corrective movement by the hand to move all and everything into its own natural line of direction, avoiding deviation or side-tracking. A real touch of the hand would not even be necessary. I translate: "Heaven provides a safe path for all (and everything to advance) the progress of all.")

here claims that his concern for balance is the very thing which matters. This is furthermore exemplified: 1. There is no response or recompensation, 2. no insight about the meaning of the unsensible attitude, 3. lack of benevolence and 4. that evil consequences are foreboded. The meaning of pao has not yet been observed: KGSr, 1058, 幸, "respond, recompense, return-repay, avenge, announce, loan: to have illicit love with a person of higher rank." Cf. also KAD, 664, pau 報, which more closely qualifies the wrong attitude towards Heaven as a matter of crime to be punished: The nie, 孽, is a large weapon and 戾, is to (govern:) punish a criminal. The relation to Heaven has in one respect a "legal" significance.

This should be understood first of all by all officials in charge. But they did not see the larger issues involved in daily events right under their eyes. This makes Mo Ti repeat, as in the first verse of chapter 26: "They have trifling and no great things in their heads. For the stark "small-mindedness" Mo Ti now uses a stronger term: Si, KGSr, 1241 1, 細, "small, minute." In the etymological field of this word are terms for "angry looks, vinegar, negligence, itch and noxious influences."

III. REFERENCE TO TRANSLATION, 3, a, b, VERSES 9 AND 10

3. The generous love of Heaven to all people and the blind thanklessness in no response. In such contradiction an evil forebode remains.

Moreover I have (further reasons) for my knowledge (about the) generosity of Heaven in loving the people. He calculated (gn 36) (and arranged in all details) the sun, moon, stars and heavenly bodies (of the seasons) to enlighten and guide them. He established four seasons, springtime, autumn, winter and summer to rule them (in timeliness). With thunder (gn 36) he sent down snow, frost, rain and dew to let grow in full the five grains, hemp and the (mulberry) silk (tree) to make people get it and enjoy the benefit. Heaven allocated in his own good turn watered and widening mountains, streams and valleys. By all this Heaven spread out and offered manifold opportunities, by this to manage and regulate all people. He appointed kings, princes (of the blood), feudal lords in military and civil service to promote the worthy and to punish the usurpers (of power) as well as to allot (gn 36) work (for gathering) metal, wood, bird and beast and to attend (to the cultivation of the) five grains, hemp and silk in order to provide for the people's means of food and clothing. This has been so from antiquity to the present. There was never a time when this wasn't so. - Now there is the case of a man. He rejoices in and loves his son. He empties his energies and carries to the utmost his duty (to let the) son have the benefit of this. When this son grows up there is no response in his approach to the father. For this officials everywhere (would) stand up (against him) and say that he was inhuman (gn 36) and ill-omened. Now, as to Heaven he brings all together everywhere and loves it. He provides a safe path for (all and) everything to advance the progress of all. In this manner (such a thing) as the tip of a (single) hair - and there is no one but Heaven, who has made it. For the people just to receive and get benefit from (all) this, one could really say this to be wrong. There is thus just no compensation (or response) to Heaven

and even no consciousness that this is inhuman and (heavy with) ill-omen. This is why I say that those in charge have only trifling and no great (things in their) heads.

(b, verse 10)

Yet I cannot stop here and (consider this) sufficient (as to what has been said about) my knowledge concerning the generosity of the love of Heaven for the people. (This is to be) said: (In the case of) killing an innocent, Heaven takes away the luck (gn 37) (of the murderer). Who (kills) (gn 37) the innocent? It is a man. Who is the one to take away the luck? It is Heaven. If Heaven does not love the people generously, how could one explain that (as) somebody kills an innocent, it is Heaven who takes away his luck? Thus I know that Heaven loves the people greatly.

Comments on Index 43,27:35-44,27:44: Verses 9 and 10 enlarge the theme about the deeds of Heaven as examples of a generous love. They present a richer terminology than does even verse 7 about the single elements of the Chinese Almanac, which demonstrates how these directly organize human work and institutions interpreted as "natural" and matter of fact "responses". This is to Mo Ti just another way to describe cause (ground) and effect. Thus is explained "what has ever been so". If here then are "natural responses" with the understanding that they also are "necessary" for general survival, a matter too selfevident to need a particular term, why is not a "response" natural, by which the receivers involved acknowledge themselves as receivers? A son admits by "filial piety" in many ways reasons for thankfulness to his parents (Index 4:33130, Math. 1952, 2601) and a citizen acknowledges as naturally in matters of human relationship the guilt which must for ever shadow the crime of killing an innocent.

In enumerating the operations of Heaven Mo Ti qualifies them by new terms of great signification. Such a one is mo, KGSR, 858 i, 磨, "loan for e) 歷, seriatim, successively, a sequence, in all details, number, classify ..., a) a primary form of e), 林, Shuowen says: arrange, separately one after another, in a series". The "cosmological" aspects are not in the first place "speculative". Sun, moon, stars and heavenly bodies (ch'en, KGSR, 455, 辰, "cyclical character, heavenly body, part of the Zodiac, time, timely, season) are ordered "seriatim" to "enlighten and guide" the people. This is a part of the primary counselling of Heaven. (pn 1) Besides the purpose of enlightenment and guidance, i.e.

pn 1) The outlook is "instrumental" and falls partly in line with interpretations in H.D.Duncan: Symbol and society, if only the principal of "social integration" does not over-rule other possible aspects. (Cf Lars Thunberg: A preliminary paper on Symbols and their environment, Lund, 1978, with an analysis of symbol as a concept and with wide reference to current theories: E.Cassirer, N.Goodman, H.Friedmann, G.Durand, P.Tillich a.a.).

chao, KGSR, 1131 m, 昭, and tao, 道, ut sup., through regulation, law and "cutting out", chi, KGSR 355, 制, in the four seasons named one by one, there is the intention of Heaven to regulate and rule the people by "timeliness". Mo Ti is moving in the MAWF evermore inventively. At the same time the reader realizes still more that he has to do with "free" (Karlsgren), non-systematizing texts.

The ruling is described by i, KGSR, 953, 紀, "(leading thread), regulate, rule, norm, regular series, sequel, cycle of years.." and kang, KGSR, 697 e, 綱, "guiding rope of a net, regulator, regulate, rule, law, etymologically related to steel, kang, 鋼". The metaphor atmosphere typical for Mo Ti's concepts concerning rule and government breathes strength and set aims. The associative "track" moves then in the direction of the skilled work of craftsmen, in this case to weavers, hunters and fishermen. The "net" of Heaven must be good for sure captures and takings, but it is hard to make and it needs the trained-in skill of a hand. So far Mo Ti has numbered the "methods" used, means and resultants in figures of 2-4-2, glosses counted.

Next comes "thunder" as an activator of four conditioning types of weather: Snow, frost (additions if compared with verse 7, but with yin and yang here missing), rain and dew. (pn 1) Mo Ti is in this verse 13 not on the "systematizing side." He rather represents current and "popular" opinions on the Almanac and the data of the Cyclic year. The variated terminological enumerations speak for this. "Speculative" leading concepts are not articulated or emphasized as organizing factors in a holistic sense.

The seasonal and timely powers are means for the steady growth (ch'an, 長),

pn 1) Fo has on p.325, note 8, observed that one interpreter has wondered at the role of "thunder" as it makes snow etc. "descend". He refers - following J.Legge: Yiking, p.425, 427 - to Yiking, Appendix V and Trigramme 8, according to which "Donner alle Dinge in Bewegung setzt." "Mit dem Donner, d.h. einem Gewitter beginnt das neue Leben in Frühling und die Naturkräfte beginnen zu wirken. Darauf mag sich das (lei), unseres Textes beziehen." Giles, CED, 6824, has a quotation pointing in the same direction: Thunder before the "beginning of spring" means forty nine days of bad weather." It has another negative significance, as in the (Hunanese) proverb: "When there is thunder during the winter, the oxen will die", CA, tung lei niu ts'uei (or CA, si', sai, ziäi, sei). (It may also be possible that in the function of "thunder" the yin-yang-complex is working - it has been remarked, that it is missing in this verse. I quote Giles, p.859; "The rushing together of the Yin and the Yang produces thunder").

of hemp, ma, 麻, and other plants furnishing textile fibres (and oils of hempseed, linseed, castor oil, semamum, soy, cannabis sativa, anaesthetics, hashish, plants figuring in names for "numbing" diseases, leprosy, small-pox, the palsy etc., cf Giles, 7591) covering general needs for materials to make clothes, as does the si, 絲, "silk", thriving on the leaves of the mulberry-tree. Silk is also a classterm for fibres, hair, thread, wire, strings of musical instruments (cf Giles, CED, 10259). Mo Ti does not immediately bring in the usefulness of cultivating these seven "natural" gifts. They are represented as "given by Heaven".

As such these "gifts" have programmed purposes. They are conditions for "stages and steps" to be taken and in this sense "structural", opportunities for all to take and move into as settlers, citizens, workers, producers, dealers. Even data of physical geography are not left out, as mountains, streams, running down the hillsides, watered and widening valleys. Mo Ti describes not lowlands and plains. The mountains of North China dominate the landscape. Climate and topographical shape are features framing allocations for all sorts of occupation and service, as for "testing people". This is mentioned before administration by officials etc. comes into the picture. The terms po fu are used. Po, KGSR, 195 p, 播, "spread out, to sow, distribute, publish, banish, reject, winnow, shake." The "spread out" is not just chance. Life in the mountain and in the valley is not the same, but to be considered as different opportunities. The associative choice of terminology lies in this case within the "ecological niche" of agriculture. Whatever si, 事, "service" here means, it is similar to the spread out and sowing of seed from the hand of the "sower", Heaven the sower.

Opportunities mean a general "test" for better or worse. Methods to make the gifts useful are needed and the text now brings in new terminology for titles and appointments, defined duties related to administration and to the proper division of labour. The keyword is still wei, 爲, to designate what is made and established by Heaven. This goes for kings, princes, feudal lords in civil and military capacities. Their commission is ever to judge on types of natural ability among people and to detect false, usurpatory tendencies. The model types are hsien, KGSR, 368 e, 賢, "wise, worthy, superior, loan: The hollow of a wheel nave," and pao, 暴, ut sup., "those who as oppressors do not shy from "putting out rice in the sun." The answer to conditioned life is labour, not only for farmers and gardeners but also for (here added) miners, prospectors, lumberers and hunters. "There was never a time when this was not so."

As the theme of verse 9 about the doings of Heaven consistently returns, now an inference is asked for. This is what Heaven does. What does man to balance this? One matter is the natural response by labour as there is material for this at hand. This is if nothing else a necessity for survival. But there is an aspect of relationship built into "a name and the actuality", namely the will of Heaven actualized and man as a receiver. Thus the story told by Mo Ti introduces a relation of "a man and his son". In this relationship the dominant datum is the "huan" of the man, KGSR, 158 1, 驩, "rejoice, graph of the basic gloss is a heron, the sense of which is to be traced in i) and j): kuan, see, look, regard, cause to see, show, aspect, scene, a sight, look-out tower, embellish oneself." The following yo, 若, I interpret with Dobson, p.571, as an anaphoric substitute for the auxiliaries of manner: "In such a manner, thus, so." The way the man regarded his son as he rejoiced in seeing him made him act "thus", i.e. in ai, 愛, love. This meant that he "empties his energies" ut sup. and tan, KGSR, 147, 單, "ample, exhaust, carry to the utmost, entirely, single, simple, a unit, one-sided". The graph may be a drawing for z), "cicada". Cf also f), tan, a box containing ancestral tablets." The short illustration touches the literary form of a parable. It has also the character of an analogy and the approximative way of exemplifying a mode of manner. It is too short to be an allegory and it is not a simile, "in which a term signifies the comparison: as similar to." (CSD, p.1055). It functions in the same way as Mo Ti's: "argumentative" illustrations. These have the form of a dialogue, but the contribution of the other side in the conversation is extremely limited. The dialogue is in fact here a monologue where the "question" raised could very conveniently have been made by the "teacher", who produces the "answers". In this case of a parable told the subject matter is "religious" as it relates itself to the knowledge about the manners by which the "counsels of Heaven" are realized as "heavenly". The method is one of contrast. The man acts "heavenly", the son does not. "There is no response in his approach to the father." The knowledge lies in the way this "difference" is understood. This constitutes the "learning-it"-procedure. Another matter is the way of verbalizing this as a matter of communication to listeners or readers. One stage is then the way a graph about this is made. Another stage is the illustration of the meaning implied by words and in teaching.

"When the son grows up there is no response in his approach (ch'iu, 求, yü, 于) to the father (here information is given that the "man" is a father." The son does not realize that himself, but at least, Mo Ti finds, there should be "officials" who consider the son to be "inhuman" and "marked

out for a storm gathering and brewing."

Verse 8 has already described this in a broad sense with almost all human relationships involved. The consequences are described in a sentence starting: "Now as to Heaven" ... to the end of the paragraph. Verse 9 ends in the same way, but rests the dire outcome on just one offender, the ungrateful son. The rest is just repetitive. Why this repetition in two verses directly following each other? The problem might be considered a matter of austere textual tradition, oral or written. The context would not ask for such a verbal repetition. A copyist or a later school of tradition could have had a right to find it superfluous. I take the view that to Mo Ti such a repetition could be motivated by the circumstance that he on different occasions brings in two (even three: the tip of a hair) kinds of reference to make clear his opinion, and that his conclusion in both cases is exactly the same.

The following verse 10 of chapter 27:III is identical with chapter 26:IV, b, and a reference is thus made to the commentaries already presented.

IV. REFERENCE TO TRANSLATION, 4 , a and b, VERSE 11

- 4 a, b) Outstanding historical examples of men with "heavenly nature" and of men disposed by "malevolence towards Heaven".

Yet (with the material already presented) I (would rather not) discontinue (the report but) tell (more) about the knowledge (I have) about the generosity of Heaven in loving the people. (This I) say: There are those who love the people and benefit it, those who fall in with the purposes of Heaven and get their rewards from Heaven. There are also (others) who hate the people, (villains who) rob the people, (who even murder for money), those who oppose the counsels of Heaven and (thus) get punished by Heaven. Who are those who love and benefit people, who obey the very will of Heaven and get their reward? I say: Such were (the men) of the three generations of Sage Kings: Yao, Shun, Yü, T'ang, Wen, Wu. These so named what did they pursue? (I would) say: As public servants they kept all together, without undue (distinction and) partiality (in relationships). With the wholeness in view (gn 38) greater states did not attack smaller, big household units did not bring confusion to small households, the stronger did not force the weaker, the numerous did not overpower the few and resourceless, the false and perfidious did not scheme on the stupid, those of repute were not arrogant to ordinary people without face. (Manifestly) their service (worked for good) as seen from the (higher) level, for the good of Heaven. As seen from the middle level (it meant) a benefit for the Souls and on the lower level it was beneficial to man. With benefits working all over this is what really can be called (a correspondence) with "heavenly nature". The most excellent designations in the world were collected and attributed to them. One said: This is goodness, righteousness, love for men, benefit for men (to enjoy). This is obedience to the real will of Heaven, this is (the way) to be rewarded by Heaven. One did not cease to (express ones esteem by saying) so. One went to record this on bamboo and silk, to cut it in metal and stone and to engrave it on dishes, basins and bowls to transmit this to posterity and descendants. What did one

thus intend to do? One wanted to commemorate those who had loved and benefited men, fitted in as they were with the counsel of Heaven (as they had become) worthy the Heavenly vails (quid pro quo in graciousness). Thus the Ode of Huang Yi says: "The Supreme said to king Wen: I cherish (in my mind) your radiant virtue. You did not loudly display (on musical stone or else) your (great) fame in order to show off (a brilliant excellence). Your growing up (into a summit of) greatness did not change your (skin and heart). Not by knowledge /acquired or exercised, but by nature and in no effort/ you follow the patterns of the Supreme." (gn 38) The Supreme approves of his obedience to divine (law and pattern) and promotes him therefore (by letting him) take on (the position as successor to) the Yin (dynasty) as a reward. He honours him by making him Son of Heaven. He gives him wealth (in making him) possess the realms under Heaven. The fame of praise has not ceased (to resound) until this day. Thus one can know who those are (gn 38) which love and benefit men, follow the (very) will of Heaven and receive the reward (for it).

Comments on Index 43,27:44-54: As in chapter 26, IV and V, Mo Ti makes a constant reference to the "Legendary Period of Chinese history". In this chapter he adds two representatives of the Five Rulers, Wu Ti, (KGSR, 877, 帝, "sovereign, emperor, God", c:a 2953 - 2208, cf Aids... by L.C. Porter, Fung Yu-lang, 1934), namely Yao, KGSR, 1164, 堯, "high" and Shun, KGSR, 469, 舜, "Hibiscus, variants: to blink, wink, move the eyes", ruling respectively from c:a 2356-2286 (Shun from 2286 co-emperor) and 2256-2208. With reference to contexts in Mo Ti some of the achievements of these two rulers ought to be mentioned: The fixed intercalary Calendar, the "tortoise tadpole characters" for records, dealings with the "great flood", (the Yü, 禹, regulation of water courses), the five punishments, the Grand music, system for information, triennial examinations for promotion and dismissal, mitigating of punishments (banishment), cf, op.cit., L.C. Porter.

There is a certain difference in emphasis noticable as chapters 26 and 27 are studied. Chapter 26 underlines the important role of the Sage kings as they have "clearly explained" and by practical example demonstrated by what means Heaven ruled the Son of Heaven, while he made supplications to Heaven and sacrificed to Shangti, Souls and Spirits. The reasons are given why the Sage kings are called by this title. Chapter 27 enlarges by help of a great quantity of components the theme about reasons for the rewards and titles given to the Sage kings, especially on account of their non-partiality. The term t'ien tē, "heavenly power", is introduced. The way records were made to memorize the Sages is described in detail. King Wen is brought forward to exemplify the procedure by which fame is made public and known for sure by everyone. By reference to the period of king Wen, 文王, 1122-, Mo Ti moves closer to a period which became a model for Mo Ti's great rival, K'ung Fu tzu, 孔夫子 (551-479 B.C.).

Here are now conserved new, leading components related to chapter 27: The most characteristic attitude of the Sage kings was to represent chien, 兼, "keeping all men together to further the greatest advantage for the sake of the whole". Mo Ti brings out the virtue of non-partiality, pu p'ie, 不別, "non-predilection, no preference, bias, favour or one-sidedness". The types of environments in the social setting, 6x6x6, ut sup., keep the same technical terms but for one, chung, KGSR, 1010, 衆, "multitude, numerous, all", thus: "The numerous did not overpower the few and resourceless." "Manifestly", kuan, KGSR, 158 i, 觀, "see, look, regard," this was good as seen from the three levels: T'ien, the Souls and for man. With these three aspects of challenging "actualities" accepted as perfect a new term is introduced: t'ien tē, 天德, "heavenly power", tē, KGSR, 919 k, "virtue, quality, nature, character, disposition."

One found it not enough just to repeat by mouth the "beautiful names of virtue, magnanimity, righteousness, love, benefit, purpose and merit" applied to persons. Mo Ti considers the "formalizing of sound" motivated not only by a need for practical communication, the "thetic" aspect, but also for 1. realizing varying degrees of "capacity" in verbalizations to carry meaning, the adequately "natural" aspect, wrought with the extreme difficulty in doing this and 2. for pointing out other means of expression beyond the mere use of sound to fit the same purposes. Thus his reference to shu, 書, "to write, the written document, the script, a graph (cf KGSR, 45 t-v)," the technique to represent sound and significance. As this is just another "technique" the problem still remains to describe the "capacity" of conveying implied meanings. With the matter of "skill" related to "meaningfulness" to be interpreted and communicated goes the importance of material and tools now enumerated by Mo Ti - (as air, membrane and sound could be "tools" and instruments) - :Bamboo, silk, metal, stone, wood, clay. The "skill" had to play in cutting, carving, engraving: lou, KGSR, 123 m, 鑠, "carve, engrave, hard metal," cho, KGSR, 1218 f, 琢, "carve jade and other precious stones."

This serves "historical tradition", ch'uan, KGSR, 231 f, 傳, "transmit, remove, record, relay" and yi, KGSR, 540 m, 遺, "leave, reject, leave over, remains, transmit, remiss, present," with an aim in commemorating, shi, KGSR, 920 k, 識, "know, remember, commemorating, (cf a): That kind of knowledge which is based on the "sticking to, adherence to" information on the love, benevolence, obedience and merits of the Sages.

One record of this sort is now quoted. (pn 1) Two facts deserve a notification: 1. A distinction is possible to make between "Shangti and ti". Cf CDC, p.34: "Ti", the sovereign of all China, the emperor Yao. "Ti" is called the one on which all under Heaven depends. "Shangti: The August Shangti, Shangti as the Sovereign of Heaven, Shangti, the Lord who governs Heaven, but: "I dreamt that ti (the King of Heaven) bestowed on me an excellent court minister." Cf also L.Wieger: Chinese characters, 1927, Appendix, Old Graphies. 2. The Supreme ruler, "ti" speaks. How does Shangti speak? As to the term "ti", 帝, KAD, 986, it means "sovereign, ruler, emperor. The small Seal is an already badly corrupted form of an older picture (see Wieger) of flowing robes and fine headgear." This element has been discussed and interpreted as a matter of cultic significance.

In the quotation I'm obliged to notice not yet analyzed glosses. Huai, KGSR, 600 c, 懷, "breast, bosom, embrace, keep in the bosom, cherish in the mind, think of, be anxious about, comfort, to love, yarn". Within the frame of cultic, reverential piety terms like "speak" (ut sup.) and "cherish in the mind, embrace" are used. This one has better observe not to misjudge the type of "religion" represented within the "cultic" mood of experience. Huai is also another example for the "diagnostical" method to express in this case moral approval by introducing in the graphic language the "heart", hsin, 心 -signific just as in the term above, mei (ming), "beautiful, 美, the sheep-signific, yang, 羊 (yang, 大, great, 羊) interprets the "good nature" of the animal into an aesthetico-moral accent on "words" of approval and praise.

In the term ta sheng (KGSR, 822), 聲, "sound, noise, voice, fame," I feel motivated by the graph ("musical stone and ear") to translate "display in musical stone or else loudly your great fame" as well as by se (KGSR, 927, 色, "colour, countenance, looks, beauty, show off") to use the

pn 1) Fo, p.328, observes that the Ode from Shi ching starts: huang yi shang ti, CA, "Erhaben ist Gott". Reference is made to Legge, p.392, in my edition vol.III. Cf KarlGren, Bulletin 18, p.48. One may wonder why the reference, which in fact is the seventh stanza and a narration of the rise of the dynasty of Chou (cf Mei, p.147) is called a reference to the title of the Ode. But this is acceptable also to Mei. Is it convenient for FO to consider the "title" as a sentence: Erhaben ist Gott? - Huang, KGSR, 707, CA "august, sovereign, to revere, magnificent, brilliant....". The yi is a final article (Dobson, p. 841, calls it a metrical particle). Even if in the quotation, ti, the Supreme Ruler, is equivalent to the Shangti of the "title" I refrain from using "God" in the translation. (This has been discussed a.a.).

"showing off"-element in the translation. For the Chinese "orthographist" to make a drawing of sound and colour is good enough as a pedagogical medium by means of which the reader is carried over (apophthegmatically) into the semantic regions of morals and comely grace. The same is done by using the graph for "hide or skin", ko, KGSR, 931, 革, "hide, skin, change, take away". King Wen went from one success to another (chang hsia, 長夏). I read this as "a growing(reach-up) into a summit", (the Hsia also being figuratively an ancient name for China), but this did not change his "skin and heart", outwardly, inwardly. Thus character can be judged by "reading" the skin. (The conceptual background for practices like physiognomy and similar methods to test "personality" on which to give advice to individual clients might be traced in figures of speech as above.)

The terms shi', 識, and chi', 知, are both negated. To observe distinctions made "knowledge as aquired or exercised" the first term, shi', has been understood as "acquired" based on the signific kung, 工, cf also KGSR, 916, shi', 戔, "work" and the "dart and shoot" in ko, 戈, cf KAD, 887. Not by training, testing, imitation, fashioning (of darts etc.) or sorting out king Wen has acquired his virtue, but "by nature, by undoing in a literal sense". — Not by "knowledge", 知, chi', graphically illustrated by shi', 矢, an arrow, cf KAD, 218, handled as when an official or teacher uses to speak, 口, to make a point in his speech, "hit the mark as an arrow does", but unlike the nourishing of "knowledge" as wisdom, chi', 知, not by exercised "knowledge", but with "no effort" (outwardly directed) king Wen has been obedient to the patterns of the Supreme Ruler, (Cf KAD, 1044, tsē, 則, "law, rule, pattern, model, according to, in that way, thus, consequently, then." The patterns of ti, 帝, are like the "carvings, 刀, of a shell, 貝, "thus" made and consequently a natural pattern for government and public behaviour.) The outlook represented comes close to taoistic verbalizations (cf Fung, chapters VIII and X and Chang Wing-tsit, chapters 7, 8, 17-19).

After the quotation from Shi' ching Mo Ti comments on it and uses in accordance with the wordings of the quotation the verbalization for "the Supreme Ruler". A question could be made about the relation of "Heaven" and "the Supreme Ruler" in the mind of Mo Ti. His chapters 26-28 have not much to say about the term Ti, 帝. To Mo Ti this may mean a preference for the graph-metaphorical element in the character t'ien, 天, Heaven. On this is constructed the term t'ien tsi', The Son of Heaven, and Mo Ti has clearly under-

lined the distinction between "Heaven and Son of Heaven". This distinction is not evident when one uses ti, translated as "the Supreme Ruler". Thus the metaphoric character of ti has not the same built-in distinction as t'ien, meaning Heaven and not heaven, Heaven and not the Son of Heaven.

This graph ti, 帝, is based on chin, 巾, "napkin, towel." Wei has described this in the Introduction, p.75, "a loin cloth, turban and covering of sort." Among the words related to the character he mentions tai, 帶, "girdle", but not ti, 帝, ruler. Karlgren has obviously in both KAD 986, and KGSR, 877, with the skilful Yin-bone sample, 禾, read the "meaning" into the phoneticum. Why translators have translated "ti" as "the Supreme Ruler" with no distinction between ti and the dynastic emperor ("the Son of Heaven") is hard to detect, if one does not in the contexts find traces of the difficulty in penetrating statements on ancestor worship. It should not be altogether impossible to have a theory on the way ti matches the competence of t'ien, the sky, as it "transfers" from itself the meaning of Heaven. This could in fact be done by using the chin-graph, 巾, the loin-cloth, girdle, turban element to suggest an "elative" function of ti. The ruler is the "covered, girdled, mantled, head-gearred one" as he functions in sacral, cultic duties. At the same time this would not imply that a cleavage was felt between "secular and sacral". Verbalizations to this end would of course not carry beyond the approximation level of formulated statements.

As no term, ti tsi*, 帝子, (Son of the Supreme Ruler) is available, Mo Ti stays by the term "Son of Heaven", but finds a new way to describe his position as "elected and chosen", "mandated", by the term shi*, KGS, 975 n, 使, "command, to cause, send, envoy", appointed to be accepted as an envoy, approved by all "under heaven".

IV. REFERENCE EXTENDED TO TRANSLATION IV b, VERSE 12.

As to those who hated and oppressed people, who opposed the very will of Heaven and were punished by Heaven, who are they? (He) said: In this manner the ancient Usurper Kings of the Three dynasties: Chie, Chou, Yu, Li appeared. What then did Chie, Chou, Yu, Li attend to in their offices? It can be said thus: They practiced (division and) partiality and had not a grasp on the whole. With this partiality (in mind) those in charge of big states attacked small states, those in large households brought disorder to small households. Strong plundered the weak, the many oppressed the few, the clever deceived the ignorant, the honoured showed off (in the face) of the lowly. With (this type of) officialdom in view it did not (fit in) favourably with Heaven (as seen from the point of view of a) higher (level) or with the Spirits (as seen from the) middle (level) or with people (as seen from the level) below. Bringing no favour in these three (aspects) it brought no favour (at all). This is what is called: Malevolence towards Heaven. One collected the most hateful names in the whole world and attributed them to these (representatives of officialdom).

Saying: This is not benevolence, not righteousness. This to hate men and to oppress them. This is to oppose the very will of Heaven and to acquire punishment from Heaven. And it did not stop at this. There were also records (made about this kind of bad) service, on bamboo and silk, engravings on metal and stone, inscriptions on basins and bowls for transmission to posterity in generations. Saving (it once more): With which (intention was) this done? It was (to record) it for men to make them remember (such men) hating and hurting others, opposing the counsels of Heaven and bringing upon them the chastisements of Heaven. Thus the Great Declaration says: "Chou took a pose beyond his station in arrogance (and airs), not willing to worship Shangti. He abandoned his ancestors and the Spirits of Heaven and Earth by not making sacrifices (to them). Thereupon he said: I have the Mandate. He did not exert himself to make his duty. Heaven then (on his side) abandons Chou and would not protect him." (It becomes then) discernible that Heaven deserted Chou and did not protect him, (because he opposed the counsel of Heaven). Thus one is fully able to know who those are that hated and oppressed people, who opposed the very will of Heaven and incurred punishment from Heaven.

Comments on Index 44,27:54-45,27-63: Verse 12 takes its model and build-up from verse 11. The vocabulary used is also repeated from chapter 26, V, b 1 and 2 and from VII, b. A reference is here made to comments on the compositional components as they occur in that context. The term for orientation in verse 12 is taken in tsong si, 從事, "the practice followed while in service." The concern is mirrored by three aspects: 1. Practical principles which explain certain offenses in public and private life. Offenders are traditional ones: Large states, big clans, the strong, the numerous, the smart, those in honoured position. The sufferers are: Small states, small clans, the weak, the few in number, the ignorants, the "humble". There are thus six evilsdoings: Warfare by attacks, disorder among clans and households, plunder, oppression, deceit and contempt, 6x6x6. The wickedness functions on three levels: Heaven, Souls and men. Verse 12 is one of those which seem to discard shen, 神, the Spirits. In this context I wish to stress that the omissions when they are found ought to be constantly observed. Karlgren has in his book about Religion in China, pp.35 ff, taken notice of the uncertainty of translators about the way kuei, 鬼, and shen, 神, should be presented in Western terms. As Karlgren basically uses the terms "Souls and Spirits" to clarify discussion this is a great improvement, while it does not master all complexities. The kuei, Souls, can be made shen, Spirits (Karlgren, p.35 ff.).

The task remains to qualify the "meaning" attached to the terms ut sup. This charge points back to the greater issue of a closer reading-in on the "meaning" of the cardinal terms t'ien and (shang)-ti. Karlgren introduces here a distinction of "nature" and "person" (see Religion, p.35). Whatever "a

god of nature" means, it is a metaphoric term as much as "a personalistic god" is, and these qualifications are never anything but "ritual" and characteristic for a cultic piety of reverence and worship. A most important statement by Karlgren is that in the Chou-period (1027 - 256 B.C.) the term t'ien, 天, "turns up", a term "which never is found in early oracle-texts." (Cf *Varia, Religiones Sinarum*, Univ. Greg., 303 B 9, de Harlez, Ch., *Les croyances religieuses de premiers Chinois*, Classe des lettres, 1888). Karlgren considers this term to be "synonymical" with Shangti. The introduction of t'ien does not in my opinion result in a semantical shift from the "personalistic traits typical for the idea of Shangti" to elements of a more "naturalistic and non-personalistic nature", characteristic for the term t'ien, Heaven. Still the Chou-period prefers the t'ien character, (pn 1). What reason could be suggested? An answer to the question would also probably answer the question of Mo Ti's definite preference of t'ien in verbalizations. One suggestion seems fairly reasonable: That the position of the Chou-emperors, at Mo Ti's time: Cheng Ting wang, 貞定王, K'ao wang, 考王, Wei Lie wang, 威烈王, and possibly An wang, 安王, (cf GCED) as privileged officiants at the Shangti sacrifices was threatened by claims from feudal usurpers, who otherwise were assigned to non-exclusive sacrificial duties. The cultic exclusivity in the Shangti cultus would then be reduced by the more frequent use of t'ien as a "name", a worthy equivalent for Shangti. At the same time Shangti was considered a "name" more closely related to the worship of Ancestors, with ti, 帝, held to constitute a plurality, the assembly of the foremost ancient founders of clans, even the ancestors of the rising powerholders of Ch'i, Chi, Yen etc. (in the period 722 - 255, 18 states, cf Porter, p.19), and with Shang-ti as the superior of these as the Supreme Ruler? (Cf also Arthur Waley, *The Way and the Power*, 1936, p.19.) - And what does this - if true- mean for an interpretation of the position of Mo Ti? The term Shangti-quotations not counted - is not frequent in his texts and he has not much to say about ancestor worship.

Another suggestion is that there is a built-in divergent in the metaphorical and graphic representation of pious behaviour related to public sacrifice and to ancestral service. The metaphorical character of the "anthropomorphic" drawings (Karlgren, *Religion*, p.36) represented on the oldest bronzes

pn i) A problem remains to be further studied: In which contexts did the t'ien-gloss appear? Did it influence the liturgical language? Is it probable that the set forms, probably only oral, of ritual verbalization were reformulated?

(cf the material presented by L.Wieger, Chinese characters, pp.361-385) is ambiguous. Wieger, p.367: "In some very rare cases the Ancestor is figured as standing and the offering is presented to him directly", while (p.366) the presence of the Ancestor ... is ordinarily depicted by the heel of his foot, by his footprint, eyes, shade or hands. Here as a rule no reference is made to a figuration of Heaven, just of the Ancestor. On page 380 ff. characters are printed to represent ti, the emperor, t'ien tsi, the Son of Heaven and t'ien, Heaven, the two last "anthropomorphic" in shape. The result is doubtful. I suggest that the graphic representation built on the ti-character, 帝, is associatively different from the "anthropomorphic" figuration to represent heaven-Heaven. The graph to illustrate an "relative" concept of Heaven is not plainly a graph to signify Heaven, but the liturgical performer of cultic rituals "under heaven". To Mo Ti the terminological stress on the use of t'ien, Heaven, graphically is to him a matter of preference. The ti-element (Shangti) primarily represents "consanguineous" traits in ancestor-worship, in which graphically the metaphorical element is not clearly discernible until the shang, 上, -character is used as in Shang-ti to demarcate that someone is "above" the collectivity of First Ancestors, the ti, 帝. I have previously pointed out the affinity of t'ien and the Shang in Shangti. They represent the "relative case" to describe cultic attentiveness. In this metaphorical aspect it might be said that the Chou-period and Mo Ti represent a tendency towards a greater distinction in verbalizations concerning piety and religious attitude.

As to the omission of the shen, 神, -term mentioned above the suggestion might be tried that Mo Ti finds a greater agreement in "meaning" as Shangti, 上帝, and kuei, 鬼, are combined, but not in the combination t'ien, 天, and kuei, 鬼, the shen-term left to function elsewhere. That Mo Ti in this text concerning the three "levels" only mentions t'ien, but not Shangti, indicates that he holds to the term t'ien as he handles the "greater issues" in his teaching. In a wider historical perspective it seems quite reasonable to consider the Shangti-T'ien mutation, in which Mo Ti plays a great, even dominant role, to have a dimension as great as any event during the following epochs of Chinese religious thought, taoist, confucian, Mahayana Buddhist, atheistic - wu shen p'ai, 无神派, or Christian, chi tu chiao, 基督教; (For the development of concepts related to shen, 神, see further Karlgren ut sup. and Mo Ti: chapters on Spirits and Fate, vol. VIII, IX).

Verse 12 has a contra-term for "the summary of prevailing, right conditions, t'ien tē, 天德. It is t'ien tsei, 天賊, KGSR, 907, "murderer,

bandit, villain, injure", malevolence towards Heaven on a large scale. Defamation is the consequence for such men of "injury". The contrast-term for "beautiful names" given to the virtuous is the "ugly" names, ch'ou (ming), KGSR, 1089, 醜, "ugly, evil, ominous, to hate, be ashamed. The graph has devil and a winevessel."

The Great Declaration of Shu ching, the Ta shi', KGSR, 287 k, 大誓, "proclaim, swear, solemn declaration," could also serve as a record of disapprobation. Mei refers to a translation by J. Legge, vol. III, pp. 285-86. The terms are rare and "telling": Yüe, KGSR, 303 f, 越, "transgress, pass over to ..", küe, KGSR, 301 c, 厥, "stone, loan: his, her, their, to butt", yi, KGSR, 551, 夷, "barbarian, loan: level, even, equal... extend, expose," and kü, KGSR, 49 c, 居, "sit down, repose.. arrogant." "Chow took a pose (which in itself was an offense) and behaved like a barbarian, (on equal terms), arrogantly." "He was not willing (k'en, 肯) to worship Shangti." "He abandoned his ancestors and Spirits (shen k'i) by not making sacrifices to them." Among the Spirits the Earth Spirit should be observed, k'i, KGSR, 867 i, 祗, "earth spirit", KAD also: Spirits. As 867 i also represents 867 g, one has a reason to think, that these spirits made people suffer from illness.

But Chow also misjudged his position as the Mandate had been given to him. The following two characters are not clear: The liao, 寥, might mean "empty, solitary, quiet like a whistling of the wind, while under the roof". (Mei says p.149: "He neglected and betrayed his duty.") Heaven then "abandoned" Chow, tsung, KGSR, 1191 h, 縱, "let loose, let off", admitted the fact that Chow had lost his Mandate. Negatively this meant that Heaven no longer protected him, pao, KGSR, 1057 f, 葆, "screen, fan, loan for a: stronghold." He was no longer screened or fanned, he had no "stronghold". The term gives a lively exemplification of metaphors covering "religious" relation and sentiment. By close reading, ch'a, 察, it is evident that Heaven deserts Chow. Another term for this is ch'i, 棄, KGSR, 535, "throw away, abandon." Within the conceptual frame presented by Mo Ti, a "holistic" outlook, a term like "abandonment" is hard to "describe". The term "undoing" might touch some element in the semantical field examined.

V. REFERENCES TO TRANSLATION 5, a, VERSE 13

5 a) The mastership in using tools to measure and evaluate the round, the square and the good in public behaviour and action.

b) The method to distinguish black and white in matters of great consequence. (Cf verse 14)

(It is a fact that our) Master, the philosopher Mo, masters matters (concerning) the will of Heaven (just as and) not unlike the wheelwright who is used to his pair of compasses or the carpenter to his square. (Considering now) the wheel-right, he handles the pair of compasses to measure the roundness or non-roundness of objects anywhere, saying: That which rightly fits in with my compasses, I call circular. That which does not match my compass, I designate as non-circular. Thus whether an object is circular or not, is all known. Why this? Because the standard for circularity is evident. The carpenter in his way handles that square to test the squareness and non-squareness of objects everywhere, saying: That which rightly fits in with my square, I use the term square for. That which does not fit the square, I designate as non-square. Thus whether any object is square or non-square is all known. Why? Because the standard for squareness is evident. Therefore (our) Master, the philosopher Mo, masters (matters) concerning Heaven (in such a way that he in matters concerning) the upper (level) evaluates jurisdiction and administration (by lords of all ranks and titles) in the empire and on the lower (level) estimates what (concerns) the general public (in matters of) education and public views. Observing conduct (when it is marked by) obedience to the purposes of Heaven, he calls it good and (meaningful indeed). (If it goes) against the purposes of Heaven, he calls it the opposite of good (and meaningful). Observing expressed opinions and speech, if it fits in with the counsel of Heaven, he calls it good conversation, if against, he calls it not-good-conversation. (If he finds by) observation that justice and government strive after the very will of Heaven, he calls it good public service. If not so, he calls it not-good public service.

Comments on Index 45,27:63-71. Chapter 26, VIII, verse 19, introduces a line of thought which is repeated in verse 13 of this chapter, 27. The phrase yu t'ien,

有天, "to have Heaven" (cf KGSR, 995) has a touch of over-confidence, but this is tuned down by a possible reading: "(Having:) rich, to be enriched (by Heaven)". The gloss is also a loan for a), e) and i): "being assisted by", and k): "be friendly treated by, to get while waiting upon." But this tuning down procedure is now in verse 13 modified by the use of the term pi, KGSR, 853 a, 辟, and not by 853 t, 譬, "example, compare" as in the parallel chapter 26-clause, i.e. "ruler, prince, brilliant", which I here use in a verbal sense: "to master". The comparing element is still not lost. The "mastery" of Mo Ti is compared with the "skill" of craftsmen who labour with artificial but effective "tools", which conform with the type of material at hand and with planned-for purpose. (The distinction made between "natural or given" and "artificial" is not to be "forced" on the textual interpretation, as Mo Ti does not elaborate on it. Still the vocabulary

allows for a definition: Natural are "purposes and materials at hand to be used according to the purposes". But the "tools" and the labour with the tools are "artificial". Is this the same as a distinction made between tzu jan, 自然, spontaneous, naturally, and wen, 文, civilized, formal? I do not claim that this is more than a suggestion demanding further study. The masters are not unlike each other as they "handle", yu, 有, their tools, the teaching Master, the wheelwright, the carpenter. The similarity does not only count on the tools used, but as much on the purposes aimed at. Thus the ts'ao, "the grasp" of the wheelwright aims at not only the tool and the use of it, but also at "roundness", which wheels and other round things have in common, i.e. a "standard." Ts'ao means, KGSR, 1134 m, 操, "grasp, to handle, (what is held on to:) principles." By this the "master" also knows what is not round - and in the case of wheels, what is useless. The procedure is thus a method to know what is so and not so. No more is said about this method than that it is a modus operandi, where this occurs, "under Heaven". The same aspect governs the mastery of the carpenter - and anybody who uses chosen and constructed "tools" and measurements.

In verse 13 the verbal function of "measuring" is reinforced by liang, KGSR, 737, 量, "a measure, to measure." The graph in its lower part is chung, "heavy, probably some kind of weighing-machine", the upper part a drawing of some object laid upon it. - The use of tools results in "announcing" the general result by saying something about it, wei, 謂, to consider the measurement and to call the object which fits in with the tool standard "by name". I find in such statements samples of organizing verbalizations according to the pattern "names and actualities". One knows thus what is round, square, straight, on level etc." This is called yuan fa, 圓法, "the standard for round". (Cf chapter 26, VIII, 19). This type of statement is ming, 明, "evident" and this concerns "all", kie, 皆. Such observations of standards as generally applicable makes Mo Ti able to find among different standards used a "similarity" of standards. The carpenter, the wheelwright as well as Mo Ti himself have something "not dissimilar" in common.

The standard applied by Mo Ti is Heaven and the verse describes the way Mo Ti "has Heaven". (The text does not here even add "the will of Heaven", but says just "Heaven". Before the verse is up "the purpose of Heaven" is added). The terms to describe the "mastership" of Mo Ti are: 1. tu, 度, "measure, evaluate (cf chapter 26, VIII, 19), consider". 2. liang, 量,

"measure the weight, estimate", 3. kuan, KAD, 449, 觀, "look, view, inspect", 4. wei, 謂, "to say, call, say to oneself, think", (cf KAD, 1309).

The "objects" on which he uses his "tool and standard", the "purpose of Heaven", are: 1. Those "above", the lords of three grades, kings, titled princes and ranked lords in matters of hing, KGSR, 808 b, 刑, "punishment, law, model, imitate, behaviour", (I have here observed the element of justice and jurisdiction), and cheng, KAD 1198, 政, "government, administration", 2. Those "below", people everywhere from the point of view of "letters", study, i.e. education. This aspect falls under the terms wen, KGSR, 475, 文, "drawn lines, design, striped, ornaments, ornate, written character, literary document, literature", and hûe, KGSR, 1038, 學, "learn, school, imitate, loan: teach". This concern is remarkable in a period of constant insecurity, called "The Warring States". If the wen-character represents the art of "writing", making written designs, Chinese significs and phonetical elements, ornamental patterns, artistically and skilfully, the hûe covers the abilities of learning, teaching and the methods of learning by heart, by imitation and attentive listening. This was Mo Ti's given and chosen ambition. He uses in this context the terms shang-hia, 上下, in a new way. Those "above" are persons in governmental positions (the emperor not counted?) and those "below" are people of all sorts. But both are living "t'ien hia", "under the sky and with the conditions of purposes programmed by Heaven". The topics are government and education. 3. For those "below" one more item remains to be evaluated, "the utterances of opinions, the words used and the trends in speech". Yen, KGSR, 251, 言, "big flute (Mo), loan: speak, speech, talk." Yen stands for ordinary speaking, idiomatic produce or communicative sound (and gesture etc., cf flute), while t'an, KGSR, 617 1, 談, illustrates "speak", cf a) blazing, brilliant, the graph has fire doubled, "animated speech", cf also d): sharp, pierce, and i) to heat, j) kind of rush, k) aflame, burning with grief, p) provoke".

The verse is completed by reference to a "reason" after "kuan, inspection" has been made and time has come to pronounce "good or bad" about types of conduct. The "reason" or criterion is "the very will of Heaven". Conduct is verbalized by the terms yi and hing, 意 and 行. The yi is the same as in the purpose of Heaven. The hing is translated in KGSR 780, 行, as "street, road, (wu hing, the five elements), walk, go, current, be possible, succeed, act-practice, the graph is said to be a drawing of meeting streets". About "right and not right conduct" it is essential to say, that

it is "good or not good." Mo Ti uses the phrase shan-pu shan, "good-not good" 善 不 善, KGSR, 205, "good, approve, make good, treat well, graph: sheep and flute doubled (mutton, i.e. food and music?). The involved "moral approval" is indicated apophthegmatically by the appreciation of sensations related to taste and ear, which also implies the strictly ruled arts of cooking and music.

Explicated as forms of conduct are finally 1. one type known by evaluations in the "lower stratas", namely conduct traced in speech and free conversa-tion and 2. another type known by critical observations among people of the "upper level", namely conduct studied from the aspect of government (justice and administration). By applying the "tool or standard" of the very will of Heaven it is possible to say about these two types of conduct that they are "good or not good".

V. REFERENCE EXTENDED TO TRANSLATION V,b, VERSE 14.

With reasons (as above) to set up (these as) models and to raise these as (rules for proper) demeanor, by which the magnanimity and non-magnanimity of the king, his princes, lords, ministers and officials anywhere could be measured, can in comparison be like a method to distinguish (between) black and white. Therefore (our) Master, the philosopher Mo said: (If) nowadays the king with his princes and officials (of all rank and sorts of appointment) truly desire to follow the Way and benefit the people, they have better basically investigate into the root of magnanimity and righteousness. The very will of Heaven has just to be obeyed. To obey the very will of Heaven is to apply the standard of righteousness (indeed).

Comments on Index 45,27:71-73: Verse 14 brings in still another element in the MSWF with other graphic opportunities to make comparisons possible for the good of a better approximative understanding and by this to improve a communicative language by better verbalizations. When "tools" are used to work on diverse materials they are at the same time "standards" themselves owing to their shape and form. If the tool is round, the "product" is round. The material fits in with the roundness of the tool. Mo Ti uses for this the term chung, KGSR, 1007, 中, "middle, average, right, receptacle for tal-lies, hit the center." By the procedure of comparison, tallying, it is pos-sible to say that the resultant is "round" or as the case may be. If the "tool" is the "very will of Heaven" and this is applied on matters of juris-diction, administration, education, public opinion etc., the comparison may result in a judgement that here is something "good", shan, 善. One can just the same use such methods of applying "standards", fa, 法, or yi, 儀, (KGSR, 2 u, "proper demeanour, decorum, dignity, ceremony, rule

courtesy, model, mate, associate, estimate, judge..." - in which case rather the "outward" features are studied - to measure the "extent" of magnanimity and righteousness.) These "standards" must of course first be "established". Mo Ti uses the terms chi*, KGSR, 919 g, 置, to set, place, arrange, the graph has "eye and a straight line" and li, KGSR, 694, 立, "stand, set up, raise, ascend, the graph a drawing of a standing man." And there must have been "reasons" for the setting up of standards. The immediate reasons are based on the observation of public affairs. "Names" are there frequent, as titles, ranks, echelons etc., but "actualities" may represent as frequently contradictory and conflicting data, hard to verbalize and to accept as reasonable. Ample opportunities are given to make distinctions. (To the type of officials mentioned one has been added, k'ing, KGSR, 714 o, 卿, "minister". According to a-b the duties of k'ing must have involved the presentation of food and drink at feasts and sacrifices).

Mo Ti calls this procedure fen, KGSR, 471, 分, "divide, separate, distribute, decide. The graph shows a knife cleaving something." He adds by reference to this type of "tool" (used by the skilled butcher, swordsman, wood-cutter or carpenter) and by a method to describe "experience", based on the handling of such a tool, two terms to distinguish in a metaphorical and moral sense the "separation" of black and white. Hei, KGSR, 904, 黑, "the graph shows a human figure with face and body covered with spots (warpaint?). Wei, p.121: Sot deposited by fire in a chimney, hence black", and pai, KGSR, 782, 白, "white, bare, clearly understand, the graph is the primary form for i) below, po, 伯, and is a phallic symbol analogous to ts'ie, group 46, 且." Wei, p.119: "White, the fullmoon rising in the east while the sun goes down in the west, hence also a symbol of death." Both words - in spite of variance in interpretation, in which one seems to be closer (than in the more anatomical observations by Karlgren) to Chinese traditional, unostentatious and bashful representation of the genre of sex (generalized by the term pie, 別, "separate, distinguish", within the set forms of human relationship) - are indications of radical contrasts as much as Mo's other terms for disparity, "great and small, good and not good, beautiful and ugly, wise and wicked, the ruler by mandate and the usurper.

Verse 18 joins in with a theme in verse 1, chapter 27: "... they cannot but examine the area from which righteousness proceeds," the term for ch'a, to examine, investigate. This investigation Mo Ti has now made and reported it to that category of people in the society, to which Mo Ti immediately and promptly ascribes a disastrous lack of insight and ability, the body of officials, the intermediary element between the people and the emperor.

By this the term examine has got an enlarged meaning. The term pen, 本, "root, source", has been added, possibly to demark a further dimension. The graphic representative elements in "examine" indicate this, cf tsi, KGSR, 337 a, 祭, "sacrifice, b) has "hand and falling drops (libatio), also flesh, meat"; in c) and d) the drops have disappeared and there is the radical 113 ("reveal") instead. - The f) tsi, 際, means juncture, connection, intercourse. In j) one finds the sought for term, ch'a, 察, "examine, discern, become, discernable."

The group: KGSR, 1003, tsung, 宗, cf ch'a, might also be indicating something in this context: "Ancestral temple, ancestor, honour, follow as master, the graph has roof (house) and sign, omen." To examine "basically and to the root" must for those who have accepted the teachings of Mo Ti have meant an approval of cultic (li, 禮, "worship"), "religious" attitudes marked by attentive expectation and of standards for an obedience based on thankfulness.

GENERAL OUTLINE VI

COMMENTS ON THE TRANSLATION OF MO TI, INDEX, CHAPTER 28

I. REFERENCE TO TRANSLATION, I, a-b, VERSES 1-2

- I a) The strongest awareness is called for, when the issue, greater than all other, is actual, namely the unavoidable presence of Heaven. If not, the real causes for disorder shall never be known.
- I b) When the conflicts within the households and the realm are not handled with reference to the greater issue, disorder follows and a perspective of "nowhere to go" opens.

Verse 1

(Our) Master, the philosopher Mo said (with so many words): The disorders in the world, how could one (offer an) explanation for them? Surely (they occur as) men in charge all together understand minor matters (gn 39), but they don't understand great (issues). How could one know about (this matter of) understanding small things but not big things? By this, that they don't understand the very will of Heaven. How could one know that they don't understand the very will of Heaven? By the way the households (of people) are kept together, one could know this. Now, there is the case of a man making an offense in (such a) household. (Let us say) that he is about (to find) another household, where he could avoid (the consequences) by going away. But meanwhile father warns the son and elder brother is on guard for the sake of the younger brother, saying: Take warning, be careful! To keep a house together and not give warnings, not take care (about the conduct), how could yet one's country be managed? Now, as somebody commits a crime in this country and is about to get out to another country to avoid (the outcome) by going away, (this is similar). Yet meantime father warns son, elder brother warns younger brother, saying: Take warning, be careful. To stay in one's country is impossible, if one does not take warning and isn't careful.

Verse 2

Now (again), men all live under Heaven. But (with such an opportunity (gn 39) dutifully) to serve Heaven and yet to make offense against Heaven, then there is no (such things as a) place to go (with an intention to) avoid him and go away from him. Even so, there are no (men who) know how to warn each other to the utmost. With this I know about great things, but then men do not know them. This is why (our) Master, the philosopher Mo, said: Take warning, be careful. (As you) must do, do as Heaven desires, but remove what Heaven hates.

Comments on Index 45,28:1-8: As Mo Ti sets out in his instructive reasoning in chapter 28 the prime theme is his constant occupation with the phenomenon of disorder, luan, 亂. This is a matter of major import, a great issue, superseded only by the verbalized contrasting state of order. This theme, the state of order, Mo Ti chooses not to treat as his first subject, conditioned as he is by the chaos of the Warring States' period. The "actuality" of prevailing order, righteousness and impartial love is too hard to detect during this period and it is considered impracticable to do anything about it. Cf Mei, p.222: "Nowadays none in the world practices righteousness. You (Mo Ti) are merely inflicting pain on yourself... you had better give it up." Mo Ti rather turns to the governmental institutions, not as such but as these functions at the hand of officials of all titles and appointments. One

has the impression that in the eyes of Mo Ti there are no individual exceptions. All, kiai, 皆, cause the disorders in the whole realm "under heaven". This is not to say that they do not know how to handle affairs. But in doing this they are not guided by any aspect worthy the name "great", ta, 大. If the reader keeps in mind Mo Ti, chapters XI - XIII on "Identification with the Superior", as a background reading for the points of view which have just been taken, a problem rises. Cf Mei, p.56: "Therefore Heaven chose the virtuous in the world and crowned him emperor." But the emperor felt the insufficiency of his capacity and introduced a division of laborious duties by installing "three ministers". These continued this process of dividing duties among feudal lords, who in their turn appointed officials to cover all aspects of human affairs. Upon this followed an imperial "mandate" to all people which introduced a system of promotional reports to be delivered to the nearest superior in charge and from him by stages until the emperor was informed. In cases of faults made in decision-making and administration at any stage (by clan- and family-heads, village elders, supervisors, district officials etc. and upwards) good and straight counsels should be given. In matters of promotion and reward the subordinates were to be nominated by popular recommendation on the basis of principled views and actions of any person in the community. If this system of report delivery should not work, then it was time for superiors to exhort and punish those who did not see that all duties were public and a matter for the good of all. This concern for the process itself had also another important angle. The crucial thing might occur that reports and mannered remonstrance with superiors "from below" could be quieted down or even not listened to. The disapprovals of subordinates would then not reach publicity. Those raising their voices would instead have to suffer the consequences of unprinciples policies from the side of the superiors. The higher the positions of the superiors - it may even be the Son of Heaven - the more disastrous. But not only the effects would be disastrous. The great disaster is the very silence, to be sure also for the originator. To him the silence is redounding in the sense of undoing him by way of general non-action, wu wei. Thus great consequence is indicated. How? Through "heads of villages, of larger district units and of feudal states" the communication upwards was meant finally to reach the mandated emperor, who unifies the "standards in the empire". But if now - which could be the case - these communications did not carry a reference beyond the "Son of Heaven" to Heaven itself, the jungle (of disorders) would still be unremoved". And here the problem can be reformulated: For which reason did not the system function? And the question could be added: Why does Mo Ti when he urges a search, ch'a, 察, for the "roots" of righteousness, magnanimity etc.

not impel the extension of the search to trace the ultimate origin and nature of evil deeds so strong that men were able to make void and deprive the "system" of its unwholesome effects?

This review has now been made to show, where in Mo Ti's eyes the tangible and actual causes of disorder have to be generally sought. In the system of an evaluating communication between "high and low" a portentous "break" has occurred. The when is only vaguely determined, *ku che ming shī sheng*,

古者民始生, "of old, in the beginnings of the life of the people" (Chang Ch'un Yi, 1971, p.101), but why is to a certain degree established by Mo Ti throughout the whole sequence of argumentative pros and cons in a pedagogical environment. The discontinuity lies with the intermediary officialdom, immediately not with Heaven, not with the Son of Heaven, not with the people. But extending over the full span of communicative relations this issue could be described as a broken tie-up with the purposes of Heaven, a resulting withdrawal of the mandate to the Son of Heaven, a dissolution of the collective securities of organized institutions for the benefit of the clans and families of the multitudes, a deadly threat to worthy life and survival.

At this point Mo Ti enlarges the aspect of traditional human relationships in accordance with his vocabulary foremost found in chapter 14, "Universal love" (tr. Mei). As institutions, governmental and social, break up men are singled out as individuals, on whom others depend, while they are in danger or generally at a loss. Thus Mo Ti in choosing examples in this verse 1 of chapter 28 singles out: 1. Those who keep together people (*jen*, 人) in the households, 2. a man (*jen*) of such an household who makes an offense and becomes a fugitive in a neighbouring household, which concurrently creates problems among the families, 3. a man makes an offense within a feudal state and must flee to another state which makes his family face grave complications, while interstate problems arise, 4. men (collectively), wherever they live in their homes within (feudal) states or within the imperial realm do live "under heaven" (this does not exclude the single person - an emperor or a murderer - being considered an individual as he is active). But now there is a particular case of an offense against Heaven, as an authority is offended. One has then to observe a statement of Mo Ti about one type of relationship: Man (mankind) - Heaven. But this verbalization has a perhaps unexpected consequence as Mo Ti tries to keep up a consistency within his description of man as a fugitive from the effects of disloyalty, disobedience etc. By the reference to Heaven a dimension has been touched, which affects semantic speech in such a way that a concept of "space" is meaningless. "Then

there is no (such thing as a) place to go to (with the intention to) avoid Him or go away from Him". The term "everywhere under heaven" is meaningful, if the reference is made to "heaven as sky", as a matter of spaciousness, but an allusion to heaven in terms of "morality or guilt" forces language into the dimensions of metaphoric approximation, like substituting orthographically "heaven with Heaven", to the dilemmas and frustrations of interpretation and to the unsafe refugee islands of potential negations like wu so yi, 無所以, "then there is no (such thing as) a place for".

In one sense this negative speech is a "prohibition to try to....". In another sense it means, that in the case of a reference made to Heaven, there are other metaphorical ways which rightly express the "positive" relationship with the venerated Heaven. Only that offends against Heaven when verbalized must have a negative "key". Even the natural, neutral or common gender gets involved in the metaphorical aspect as Heaven and heaven (sky) are distinguished. The translator thus might write: "... no place to go to (with the intention to) avoid Him or go away from Him," i.e. chī, 之. If by this graphic instrument the interpreter is able to convey a meaning to the listener or reader, is another matter, as these are otherwise conditioned by their codes for communicated intelligence with reference to experience.

In the same direction points the use of ki, KGSR, 910 e, 極, "ridge of roof, the highest point, extreme limit, utmost, exhaust, reach the end." Those in the house who are "on guard", wish to be careful, give warnings, have minds too small to know what really matters. They cannot tell the ticket from the journey, the etiquette from the ethical, the limit from the extreme limit. They do not "warn to the utmost". Mo Ti knows about great things, ta wu, 大勿, they don't. They see even as they pray and are posed as sacrificers the sky, but not Heaven. In their grammar there is not the relative case. But to Mo Ti what is to be done, must, pi, 必, be done. Then one must know what Heaven desires from you and hates to see you do, yü, 欲, "desire", and wu, 惡, "hate". These attitudes of Heaven make a base for further information.

II. REFERENCES TO TRANSLATION, II, VERSE 3

II. The function of righteousness as an ultimate standard rests on the approval and disapproval of Heaven. He desires righteousness and hates non-righteousness.

(About this is to) say: What is it then that Heaven desires and what does he hate? Heaven desires righteousness and hates non-righteousness. Yet how do I know this? (I) say: (Because) righteousness is a standard. How do I then know that righteousness is (and functions as) a standard? Because with righteousness

everywhere there is order. Without righteousness there is disorder. By this I know that righteousness is an (ultimate) standard. But now (as) this standard (is applied to matters of) governmental authority, there is nothing (like those) above (in the society) being governed (by those who are) below. It must (be so that those) below are governed (by those) above. This is why common people are not (meant) to put themselves in a position to invent the standard (for government). There are the (public) scholars to (give it) to them. It is not (up to) the scholars to put themselves into a position to order (these matters regarding) the standard (for government). There are the appointed ministers (to give) it to them. (And it is not) for the ministers (to devise) the standards (by themselves). There are the feudal lords (to give) the standards to them. The feudal lords are not in a (proper) position by themselves to (fashion) the (principle) standards. There are the Three Lords (of royal blood to give) such to them. (And these highest) officials (may) not make standards at will. There is the Son of Heaven (to give it) to them. (Even) the Son of Heaven is not in a position to make the standard (as it were) by himself. There is Heaven (to be the very) standard for him. (As it is) today (with) officials (titled or appointed) they all understand how the Son of Heaven governs the realm by standards. What they do not understand is that Heaven must be the (ultimate) standard (gn 40) for the Son of Heaven (to govern by).

Comments on Index 45, 28:8-46, 28:14: In reading verse 3 parallel versions should be observed in chapter 26, III, a and IV, a as also in chapter 27, I, b. By this certain characteristics of the present chapter 28 stand out as remarkable. In general chapter 26 uses the term cheng, 政, as a technical term for "administration, law and government", cf cheng chī, 正治, while chapter 28 in parallel cases rather uses cheng, 正, a term of a wider capacity. One gets the impression that in chapter 27 the preference for "diagnostic" verbalizations are not as common as it is in chapters 26 and 28. It is unsafe to have a definite opinion on the reason for this, only that the motistic school must have had disciples with varying habits of speech or that the audiences must have differed.

The conceptualized prime and cultic experience which Mo Ti by metaphorical verbalization communicates to listeners is graphically represented by the characters for "desire" (approval) and "hate" (disapproval), yü, 欲, and wu, 惡. The terms are primarily, to judge by their position in the sentence, an appraisal of the constituent "meaning-elements" in "righteousness", yi, 義, and "non-righteousness", pu yi, 不義. But they are simultaneously a descriptive statement about a function by Heaven to qualify the meaning of "Heaven". As types both terms are "diagnostic" (in a medico-physiological way) tracing symptoms by the sense-organs, mouth and heart, two of the "five officials of the body", wu kuan, 五官, cf GCED, 6341.

In "desire", 欲, the signific is KAD, 378, k'ien, 欠, "short of breath, to pant, to yawn, to be wanting in, to owe, debt." KGSR, 624, says: "Open the mouth, b) extracted from the archaic graph for 301, b a Chou I for k'ue, 歟, ("arrow"?). Wei, Introduction, p.152, refers to ch'i, 气, "ether, exhalations from the earth, yawning, hence breath, gases of all sorts." Even the phonetic keeps a "mouth-element", KAD, 425, ku, 谷, "valley, ravine, gorge, difficult, difficult, perplexed, picture of valley and its mouth." Ku is phonetic in yü, 欲, "wish, desire, passion, lust." "Desire" has a symptom of "shortness" of breath". The cure is then a supply of air. This is what the "patient" desires. Utter deficiency would cause death by suffocation. Translated into the language-field of the "moral" nature of reverence Mo Ti finds that "righteousness" is what cures heaven's desire. "Heaven desires righteousness, t'ien yü yi, 天欲義."

In "hate", wu, 惡, the signific is heart, hsin, 心, which moves the pulse (ts'ang, 相, and mo, 脈, KAD, 261 and 688), by which the heart is known as a function. The diagnosis indicates KAD, 209, ia, 亞, "picture of a humpback, deformed, ugly, inferior, second," and furthermore as in wu "a deformation of the heart", i.e. "bad, wicked, vicious, (find bad:) hate, dislike." This "hatred" is directed towards the distinction "non-righteous", pu yi, 不義, the unquenched selfishness (cf GCED, wo, 12680).

Mo Ti qualifies "righteousness" by cheng, 正, and the practice of ch'i, "order", which is called wei cheng, 爲正. This element in the meaning of "righteousness" is a basis for the very reason why Heaven "desires" and approves of "righteousness". Before saying this Mo Ti repeats his qualifying of "righteousness" by saying that the practice of "righteousness" works order, ch'i, 治, and that the opposite results in disorder, luan, 亂. This aspect is thus also worked into the meaning of cheng, 正. What one misses in this context is a reference to cheng, 政, "rule, administration, law". In this chapter 28 differs from parallels in chapters 26 and 27. There are reasons to think that the "politico-governmental" significance of the term cheng, 正, is somewhat "reduced". What does it imply as a key-term to "how to know better the reason why Heaven desires righteousness"? Cheng, 正, means a.t. KGSR, 833 j-n, "straight, correct, right, to correct, regulate, regulator, model (Lao), principal, chief, ruler, just exactly, first month, center of a target." The term underlines as translations of the gloss indicate the "pure" meaning of yi,

"righteousness", as a model by which the ultimate purposes of Heaven are defined with wholeness in view.

Mo Ti then turns to the application of this ultimate standard on "actualities", prevailing circumstantial data as they are interpreted by men of responsibility. He still uses the term cheng, 正, now "loaded" with the meaning of ultimate righteousness as "desired" by Heaven. The distinction of this term is enhanced by its verbal use to demonstrate its "governing" function throughout the whole echelon of authoritative officialdom. On the highest stage it is used to represent the "function" of Heaven, t'ien chih cheng, 天之正, "the way Heaven governs". As this is what Heaven does, there is "no understanding" among those who should know better. The distinction between the "governing" of Heaven on one side and the government of the Son of Heaven and all officials by grade on the other side is not understood by the officials of Mo Ti's days, especially not the distinction which should be made between the doings by the Son of Heaven and those by Heaven. But government is government from and by "superiors". This point is not just arbitrary or made up to mark "high and low". Mo Ti has observed the "class"-temptation of "the prominent to treat the humble with pride and arrogance, the cunning to cheat the simple and unsuspecting". This aspect touches more the issue of behaviour, sentiment and manners and is not a "structural" matter. Mo Ti introduces instead the term ts'i, KGSR, 555,

次, "to arrange in order, order, sequel, next in order, second, take a position... place, position." This term is now repeated in eight instances, counting from shu jen, 庶人, "common people", by which probably is meant people in charge of the family, clan or honoured age level, to t'ien, Heaven. These have - with the exception of Heaven, the Greater One - a position, given to them, a ts'i, 次, by appointment or as a privilege of title. But "position" is not the same as "be in a position to". There is one thing they cannot do themselves, chi, 己, "self". They cannot do things as civil or military servants with the understanding that they "themselves" have established the "models, rules, principles or the ultimate standard" for acting within the scope or range of their "positions". Thus being "superior" is to carry a sword with two edges, one with which to "cut short" subordinates in matters of duty and one with which to cut one's neck by not listening to good advice from subordinates in charge, even from the voices of the "multitudes of hundred names", (type, e.g. Shu ching, The The announcement of Thang, James Legge, The texts of Confucianism, 1899, p.91) or by being marked out by Heaven to suffer ill-omen and disaster.

If Mo Ti by kie, KGSR, 599, 皆, "all, always, everywhere, in accord, complete, plentiful," denotes the whole body of officialdom and does not allow for any exceptions, indicated in the translation by a term like "plentiful" or by the related gloss kie, 偕, "numerous", one wonders how any man would dare to take on a "position" as a superior, if not forced to do it. Still Mo Ti ventures the opinion that all officials understand that the Son of Heaven in his position "governs" the realm by "standards". But as if to perplex translators and listeners of his own day Mo Ti states: pu ming yü t'ien chī cheng t'ien tsī ye, 不明於天之正天子也 "what they do not understand in (this matter) is that Heaven (must) be the (ultimate) standard for the Son of Heaven (to govern by)". Then understanding is not always full understanding. It may even happen that understanding is essentially wrong understanding. Thus the term cheng, 正, which qualifies the term yi, 義, in the tentative translation interpreted as "ultimate standard", is generally accepted but misunderstood by many. It is for this reason Mo Ti teaches, for the misunderstandings of officialdom of those days. In the distinctions made there is the first hopeful instance of an acceptance of necessary correctives. In the next verse Mo Ti reminds listeners and readers that he is not alone in his teaching.

III. REFERENCE TO TRANSLATION III, VERSE 4

III. "The dealings of Heaven with the Son of Heaven in rewards and punishments and in the fact that Heaven makes the sacrifices possible by providing the sacrificial offerings make manifest the greater honour and eminence of Heaven beyond all men, great in his insight and righteousness."

It's for this reason that in bygone days the Sages with understanding explained this to people, saying: For the good which the Son of Heaven has, Heaven is capable to give him reward. For those matters, in which the Son of Heaven is wrong, Heaven is capable of giving him punishment. When the Son of Heaven is unjust in (matters of) reward and punishment or not equitable in hearing lawsuits, Heaven sends down disease, calamities and evil forces, (gn 41) while frost and dew fall out of season. (And then) the Son of Heaven is obliged to feed with grass and grain the sacrificial oxen, sheep, dogs and pigs and to ritually purify for the occasion grains and vessels full of high-graded, freshly sweet wine, in this way making it possible to pray (gn 41), making sacrifice and announce the need for blessing, (all) before (the face of) Heaven. I have in no case heard about Heaven praying and making invocations to the Son of Heaven for blessings. By this I (have reason to) consider the honour and eminence of Heaven, greater than (that of the Mandate) king. This is (now the general) reason why (in the dealings of Heaven) righteousness does indeed not come from the ignorant and men of low station. By necessity it comes by the eminent and those who have the insight. (This is to) say: Who has indeed insight? Heaven has the (full) insight. But thus (in one word) righteousness really comes from Heaven. So now and everywhere those officials (of any position and title, desirous of righteousness) can't but obey the very will of Heaven.

Comments on Index 46,28:14-18: The Sages as Mo Ti knew them — not just "culture-heroes", creators of culture, by later generations considered as culture, but persons who "naturally and with ease, as by themselves" conformed with the will of Heaven as did wise counsellors and "confirming" cultic actors, all makers of proper decision — had understanding and insights concerning the will and purposes of Heaven. These sages broaden now as Mo Ti refers to them the basis for a clear understanding by further explanations. (For references to the sages, their names not being enumerated, see chapter 14:1. The general theme about the superiority of Heaven and the built in system of sacrificial life per se is found also in chapter 26:IV b, VI a and 27:II a, III a, while glosses differ in details.)

These Sages find in this context the cardinal proof of government by Heaven in the circumstance that Heaven is able to reward and to punish. This immediately affects the Son of Heaven as he is "measured" by the standards of "right and wrong". Mo Ti uses the terms shan, KGSR 205, 善, found correct by treating the people well, and kuo, KGSR 18 e, 過, a person not acceptable, a transgressor by being excessive in wry speech and manners, the term peculiar for chapter 28. The Son of Heaven is thus at times considered a wrong-doer. Reward and punishment follow according to standards. The matter is both individual and public, like actuality and name. To the Son of Heaven comes in principle all report and information. Subordinates identify themselves with superiors until they reach the Superior. He is the last one in the series. On his judgement rests ultimately matters of promotion, reward and punishment. If his judgement is improper, he must suffer. The same happens if he misjudges in cases pronouncing offenders guilty, e.g. in trials, yü, KGSR, 1215 a, 獄, "trial(at court), lawsuit...the graph has "two dogs and speak". As it is the Son of Heaven who acts wrongly this is a public matter, which has consequences for all. It disturbs order, ch'i, 治, just as "disease, calamities, evil forces, frost and dew out of season" are disorderly elements. A necessary and curative remedy must be found. One must here observe the time-factor: "Frost and dew were out of season", time, sh'i, 時. The remedy must be "timely". It is therefore not unimportant to observe, that the preparations for sacrifice, the prayers and announcements should be made in the right time, in this case at the spring sacrifice, s'i, KGSR, 972 h, 祠, "spring sacrifice, sacrifice". Cf also related meanings: "Superintend, regulate, govern, utterance, word expression, continue, succeed, inherit, for generations". The action caused by Heaven to punish the Son of Heaven is represented by the term hsia, 下, "down, below, descend". A term like hsia,

下, "descend", describes a way of caused sequel of events. The idea startles the reader. How can an action of a person, acting contrary to what ought to be by partiality in hearing lawsuits be "morally" matched by (chung, 中) by punishment in the form of disease, calamity etc.? This punishment has a consequence not only for the emperor but for the people aswell. A new type of "causation" follows, namely the resort to sacral, cultic action, with the understanding that by this the sufferers are cured and then that a restored balance (ch'i, 治) is effected. This method must (pi, 必) be used to find a cure. But the "sequence"-element is never verbalized in sentences and clauses as a matter of "cause and effect". The "time"-element to link cause and effect is qualified by the observation of time as "untime" (as in untimely). The complex of terminology thus inviting the interpreter must not be unraveled by a Phrygian cut through the Gordian knot but allowed to excite impatience until it could be organized by close reading and the application of a method of demonstrating the systematizing capability of terms involved. Such are in the text: Ming, 明, "clearly understand", shuo, 說, "to verbalize", neng, 能, "to be able (within limits of possibility)", kuo, 過, "transgression (and the guilt of it)", tang, 當, "ought to, suitable, match (within an element of time)", chung, 中, "to match, equable, impartial", pu shi, 不時, "untimely, out of season", pi, 必, "necessary", tao, 禱, "pray", si, 祠, "sacrifice", ch'i, 祈, "pray", fu, 福, "happiness, bliss", ch'i, 知, "know, wise", yi, 義, "righteousness, pacified selfishness", t'ien, 天, "heaven, Heaven", hsuin, 順, "follow, obey," and yi, 意, "will, purpose, counsel." This is the differential equation to be reduced. In this word-field of verse 4 the functional key-term is, when tried out, Heaven, t'ien, 天, to which all terms ultimately refer, falling in line. To understand the particular relation "cause and effect", "moral-natural event", the time-term, sh'i, 時, is essential as it allows an idea of "in its time, if not untimely", which fits into the "natural and relative" concept of t'ien, heaven-Heaven, 天.

It is within the movement and change of time and untimeliness (the seasonable) that the relation between Heaven and the Son of Heaven, as also all other textually verbalized actions and inhibited or delayed actions occur. This should not be forgotten lest the whole body of terminological samples be interpreted and translated in a manner of stale dialectics or uncompromising dualism. But it is by "necessity" that the modes of action develop, by

"necessity" also the tendency of possible improvement. As soon as "good and right" is contradicted by unjust and excessive speech at trials, correction is called for. It is "untimely" that "goodness" should change into "injustice". It can't be left unnoticed. While transgression prolongs itself in "guilt", which stays as long as no cure of it is found, all types of "untimely" events happen, both "Übel und Böse", which speak the same language: This must change and find a remedy and cure. That which is done in such direction is rewarding and proper. The Son of Heaven has the obligation to find remedies by turning to Heaven. If this does not happen rightly, in due time and without delay, the punishment is a change of dynasty and a new mandate, meaning the destruction of the undeserving, inactive emperor. A delay, caused by a lingering in the execution of the punishment or in the artful moves of the doomed potentate, means also a measure of time, while all sorts of untimely events, suffering, hunger, war, death, is a harvest for evil, both against and by the will of Heaven. Uncertainty about the will of Heaven prevails, even despair. But the movement never rests, as wisdom by experience tells, and in due time reward brings remedy. This element of extended and ended time must not miss out, when the whole process is accounted for by the interpreter based on textual evidence. Not that by this all imaginable problematic is ended. Within the system as it verbalizes itself subtle references announce themselves as does the concept of qualified nothingness, wu, 無. Prolonged "untimeliness" costs uncounted loss, suffering and death. By which "standard"? As all "standards" are contained in the will and purpose of Heaven and the "names" of these all are "tested" as "names and actualities" and that some actualities are marked by negations and "untimeliness" like non-righteousness, hate, partiality, loss, force, even non-circularity, non-squareness etc., these are comprised and included in the process of great issues by the will and purposes of Heaven, the Tao, Way, of active movement, constantly roused by impiety, disobedience and "untimely", "non-moral-un-natural" and thus evil and hateful events and deeds.

An aspect as important as the statements about guilt and consequential punishment of the Son of Heaven within a cultic "curative" frame is the ranging of the yü, 愚, "ignorants and stupid," and chien, 賤, "those of humble station (economically and socially)." They are counterparts with "the eminent and wise". "Righteousness", qualified by ultimate principle, cheng, 正, is channelled by these, not by the former ones. Implied is furthermore the fact that the Son of Heaven is not the source

of righteousness, while Heaven is. For this reason no instances can make any claims on "eminence" facing each other. Thus the instances - as the text runs - are not described in terms of "superiors and subordinates". The aspect is not "political or governmental". They are related in a cultic sense as ritually "stationed and localized", turned towards the performer of the ritual, at the back of him and directed towards a section of the horizon as indicated by the position of the officiant. The assembly gathered is not there to do anything but to be present and to behave ritually. The location, manner of being present, the attention and action has a meaning per se.

But how can at all the idea arise about a supposition that "righteousness" could originate with "ignorants and humbly stationed." This was refuted. Why must this be denied? One may indirectly ask: Why does the entire body of officials stand out as guilty, as channels for luan, "disorder", as incapable of grasping great issues, as instigators of the ills of the Warring States' epoch? And why - as has been directly said in this verse of chapter 28 - does the Son of Heaven portray as an outstanding but an imperfect public person - excepting his role as a cultic officiant, to the possible doom of himself? This leaves two instances free from objections, Heaven and the multitudes. But mark, only about those of the "hundred names" there is the particular remark, not about their possible guilt, but about their incapacity of originating and channeling "righteousness". Why just this remark? Because on account of their "guiltlessness" (pu ku, 不辜, "innocent") the suggestion would not be un-reasonable to expect the people to know "evil" and to disapprove of this by following principles known "by themselves". They did according to Mo Ti (cf again chapter XI: "...but everybody according to his own idea, yi, 義, ending up in a "chaotic djungle"). - Another reason to play up the role of the people as superior to officialdom, the Son of Heaven included, would be the circumstance that the people actually and all the time is the testingground for all administrative policies cast and projected, in peace and war. The people would thus know concretely the distinction of "name and actuality", the perfect "names", confidently and imperiously verbalized, and the actual outcome, practice dictu. They had within the system of "identification with the superior", theoretically though not always practically, a right to vent their reactions and to pronounce judgement by approval and disapproval, in nominations and recommendations of proper action as well as in current discussion and vehement protest - within the limits of human capacity. Which were then their "principles" (yi, 義), the criteria to get by? Did they not have those? Mo Ti would say: Yes, but not by "themselves", to use the phrasing in verse 2: "This is why common

people are not meant to put themselves in a position to invent the standard (for government)". They are in a position to use "standards", cheng, 正, which qualify the dimension of yi, "righteousness," 義, but these are not "invented" by the people. They are "given to them". The standards are not "devised", "fashioned" or "made at will" by anybody. They are "given". From where and by whom? Not by "themselves", pu chi, 不己, and not from (them), pu tsī, 不自, cf phrase kua tsī t'ien ch'ü, (the Chang Ch'un Yi-edition, p.261, line 2), 果自天出: kua, KGSR, 351, 果, "fruit, result, effect, (when it comes to the result:) in the end, bring to result, (go to the bitter end:) determined, courageous". That which is brought to result (is not from any man) but from Heaven, t'ien, 天. The "standards" are to be "obeyed and followed" by all, no one excepted, obeyed also by the people in its unique position. The theme recurs in the following verse. To speak about righteousness is to speak about a matter of great import indeed. Rather than enlarge upon the subject of "honour, eminence, ignorance, high and low in society" one comes to a better understanding by observing attitudes of piety present in cultic life and by noting the consequence of this - as ritual is not a matter of ex opere operato, even not "magic", but rather humility translated into the practice of obedience applied publicly among others. But the "standards" of obedience are identical with the meaning of sacrificial worship, in the way Mo Ti unites "moral and religious" motifs and practices.

IV. REFERENCE TO TRANSLATION, IV, a; VERSE 5

IV, a. How obedience to the will of Heaven functions as impartiality and love in matters of livelihood, ritual and justice with Heaven as the very model.
(Covers also the contents of IV, b)

(Now if I) say (so): To obey the very will of Heaven accordingly, what (is it)? (I) say: It is to be impartial and to love men everywhere. How could one understand impartiality and love of men (wherever they are)? By looking at impartiality (shown in the way) they are fed (gn 42) (by the filling-up of their food-vessels up to the lid). How then to understand (this kind of) impartiality and the feeding of them for the sake of livelihood? Because from antiquity to the present there is no distant and secret (gn 42) country of solitary (Barbary) but for all of them to feed oxen, sheep, dogs and pigs with grass and grain and to purify the grains and vessels full of high-graded, freshly sweet wine with the purpose in mind to worship in pious sacrifices Shangti, mountains, rivers, Spirits and Souls. Thus one can know the impartiality (in) feeding (by which all have plentiful means for living and for sacrifices). (Thus in the very) impartiality and spending of food there is surely mutual love. (One finds a) similar (case) with the Lords of Ch'u and Yüe. The king of Ch'u is supported (by people) within the four borders of Ch'u, so he loves the people of Ch'u. The king of Yüe is supported (by people) within the four borders of Yüe, so he loves the people of Yüe. (As it still is) Heaven brings impartially all under

the sky together in a unit and supplies the food. With this I understand the matter of giving impartial love to men everywhere (providing for livelihood and the means for making sacrifice to the Provider).

Comments on Index 46,28:18-23: The contents of verse a) has two angles. One has therefore a good reason to decide from the outset about the theme presented in the first sentence of the verse indicated by the verb "obey", shun, 順. This is for men to do. If this in the end not can be done in another way than in the way Heaven acts according to pattern, still the theme is about actions of men. The answer about obedience follows closely. Man's obedience has to "actualize" impartial love, if these terms are to mean more than mere "names". Mo Ti isolates first the "name" impartiality, chien, 兼, by asking how to differentiate "impartiality and love". Chien, impartiality, has a distinction of its own as "non-discrimination". By interpretative definition (cf KGSR, 627, a, n, "combine") chien stands for unification "with the exclusion of none and nothing, including all. It thus brings about without discrimination a union." (Cf Lat. com-bini, two together). Mo Ti wishes to match this conceptual "name" with the term for love, ai. He does it by pointing at the way chien, "impartiality", qualifies another term, shī or sī, 食, "eat, food, feed." I take it that the second reading, sī, carried a causative function related to an object in the text: "Make somebody have food, feed", in this case men, the people, jen, 人. This is now a way of practicing "obedience". It is what, in reference to verse 3, "officials of any position and title" should do. Mo Ti has often pointed out what such officials as a rule do. They create instead "disorder". By this the proper distribution of means for livelihood (food, feeding) is disturbed or discontinued. The question is made how one could know about these "actualizations" of impartiality and feeding "combine" with each other. The immediate concern is here not for "love or righteousness". The evidence in this debate of "obedience, impartiality and means of survival" lies in a reference to labour and cultus. Mo Ti takes for granted that there is a direct relationship between the necessary and constant labour in an agricultural society (grains, animals, wine-production) and the consciousness of "culture" as conditioned by the fact that the "materials" for cultivation are "given and already at hand" before cultivation can begin. This fact is considered a built-in purpose of labour to be expressed in cultic action as an obligation, a particular type of "obedience". Those who have responsibilities in public service should understand these matters and see the natural correlation of general duty and cultic obligation. Mo Ti

uses an historical "argument" by saying that "from antiquity to the present there has been not even a distant, secret and solitary barbarian country", (professor Wei of Hong Kong would say that Mo Ti knows this as he comes from there), who did not understand this type of correlation. By this reference to "Barbary", living under the sky, but still not under the sovereignty of the Son of Heaven, Mo Ti makes a statement about the universality of the "actualities" of impartiality, food and cultus, in which obligation and the already existing means to fulfil obligation combine in a practice of duty. In sacrificial language this could be expressed as: "What we give in ritualistic purity and selective choice, generously, whether out of plenty or poverty, is first given by Heaven and then made a fruit of labour. Our obedience is linked with the fact of conditioned survival, naturally and necessarily so. Disobedience would mean - if not more - lack in thoughtfulness and thankfulness."

At this point the observations can be made: 1. That the concept of love still is kept in the background, while the thought-element of *chien*, "impartiality", is thoroughly worked into the vocabulary of ritual and pious action. 2. That while the sacrifices from the point of view of participation of "people under the sky-Heaven" are related to "thankfulness", the rites performed by the Son of Heaven as described in the foregoing verse have as a background the pattern of reward and punishment referred to "goodness" (*shan*) and "transgression" (*kuo*). In the latter case the sacrifices are made to do good for indebtedness and guilt. In this officialdom is likewise involved.

It would be unfair not to enlarge on the Mo Ti remarks about a wider meaning of "peoples anywhere under the sky", respectively of "people under Heaven". In the contexts there is an interesting vocabulary. There are countries "near and afar". As such no distinctions are made as those "afar" also are "under Heaven", (cf 26, IV, b, VI, a, chapter 27, II, a, 5). But now the "Barbary" frontier tribes are given identity and main features in terms like: *Yüan*, KAD, 1345, 遠, "far off, distant, remote, keep aloof from" (ethnographically, tr.), *ling*, KAD, 561, 靈, "supernatural thing, prodigy, marvelous", (the signfic is witch, 巫, and above are the graphs for rain, 雨, and raindrops, 雨). (Ritually, tr.), *ku*, KAD, 孤, "orphan, alone, helpless, from the signfic *tsī*, 子, "child" and the phonetic *kua*, 瓜, "gourd, melon, cucumber" and *yī* KAD, 186, 夷, "barbarian, foreigner, raze to the ground, level, of the same sort, ordinary, vulgar, tranquil, "man with a bow", (the foreign relation aspect, tr.). If this seems "different" to the ritually centralized, dynastic China - while now at the time of Mo Ti this governmental system was politically endangered

during the period of the Warring States (403-221, Burton Watson, *Basic Writings*, 1967, Outline) - it counts nevertheless. The postulate might be made that in the consciousness of Mo Ti the concern for the "extra muros" China has a relevance in explaining his personal background (his "odd" name, remarks to him as a "humble man", cf chapter 47, Mei, p.223) and his preferences in interpreting certain concepts like Heaven, impartiality, love and logics, which made him be counted as an "unorthodox" teacher. (C.H.Wei has emphasized this "foreign element" in lectures, Hong Kong, 1970-72). I am hesitant in making a stand in this matter owing to the lack of textual evidence. What textual evidence proves is the ingenuity of the mind of Mo Ti, which safely enough directs the reader in tracing the emphasis of motistic thought within the field of verbalized concepts. The body of current vocabulary Mo Ti has in common with contemporary and former sages, among whom nobody could claim more than the virtue of honest emphasis in counsels given. (Cf. L.C.Porter, *Aids*, p.61 ff on The various Masters.)

How does then even "Barbary" among the "countries under Heaven" demonstrate the proper relation of "impartiality and feeding" within the realm of cult and ritual? Mo Ti repeats here the vocabulary of chapter 26, IV, b. To qualifications in the cultic procedure are added: 1. The purpose of sacrifice is to express king, KGSR, 813, a, 敬, "reverent, respectful, careful (cf also h), attentive, the graph a kneeling man with a peculiar (ritual?) head-dress, (cf, KGSR 60:m, 823, 896, 934, 1025)." The term adds significance of terms related to piety. 2. The ritual directs itself not only to Shangti, Spirits and Souls, but to shan, 山, KGSR, 193, "mountains, hills, peaks" and ch'uan, 川, KGSR, 462 a, "streams, rivers." One might observe that the Frontier tribes are not described as "nomadic" in the sense of not knowing agriculture. Nor is worship directed towards mountains and streams considered peculiar for "Barbary", as seen from verse 7 of this chapter. 3. The references made by Mo Ti to worship (king) of Heaven and Earth, mountains and rivers (added to the worship of Shangti, Spirits and Souls) indicate a literary tradition, different from the one represented in chapters 26 and 27. It could be called the king-tradition. The tradition in chapters 26 and 27 could then conveniently be designated the tsun - tsi - sī (reverential-sacrificial type, directed to Shangti, Spirits and Souls, while Mo Ti:s preferred traditional type could be called the cultic-prayer to Heaven-type. (The emphasis in the terms 1) king, 2) tsun, tsi -sī and 3) tsun -k'i -king -siang is different and symptomatic: (1) to pay reverent attention to, 2) to revere, to sacrifice, 3) to revere, to pray, to worship and respond in thankfulness).

I have kept together the two readings of "eat and feed". The "non-partiality" in obedience demanded from officialdom has a consequence both ways. If by the interference of bad administrators and unruly officers the people is not fed and left in peace to do labour, they will have no gifts for sacrifices. If no sacrifices are made, there is nothing for Shangti, (Mo Ti makes a "traditional" reference, while by preference he might rather have referred to the conceptual unit of t'ien-ti, 天地, Heaven and Earth), mountains, rivers, Spirits and Souls to be "fed" by or to receive. The "combining" is thus broken, both perspectives lost: Thankfulness and guilt turned into unthankfulness. The "movement" comes to a stand still, against the meaning of the constantly moving Tao.

As Mo Ti has made his point about the obedience of officialdom concerning impartiality, livelihood and cult, he now takes up the other element in obedience, love, ai. It is clear to see by two examples from history, the attitudes of the Lords of Ch'u and Yüe, how "support" (appanage as the public allowance, ad panis, "for bread") — in the same meaning as "support" is accepted ritually by Shangti etc. — is reciprocal and creates love towards the people just as the people expresses love. I like in this connection to use a phrase, MCD (1931), 5810, a, 3 (Mencius): ch'ī jen che szu (sī) yü jen, 治人者食於人, "those who govern others are supported by them." Government in all capacities of the Son of Heaven and officialdom is a "service" for which "support" is given by the governed. While government does not survive without this support, the same cannot be said in just the same way about Heaven, who is "above" all government. For Heaven one can only say metaphorically, that Heaven "receives and is pleased with the sacrificial gifts". But the mutual relationship of love is established. By this reasoning Mo Ti has defined the meaning of obedience expected from officialdom and citizens; "if they cannot but obey the will of Heaven".

IV. REFERENCE TO TRANSLATION, IV, b, VERSE 6

Verse 5: Furthermore, the love of Heaven for "the hundred families by their names" does not confine itself to just this (class of subject matter).

Furthermore, the love of Heaven for "the hundred families" (by their names) does not confine itself to just this (class of subject matter). In the present day countries among grain-eating people a murder of one (individual) person being innocent necessarily commands one (adequate) evil omen. Now, who (is it that) murders the innocent? (As I) say: (It is) a man. And which one (is it), that gives him the foreboding of evil? (This is to) say: (It is) Heaven. If Heaven really did not love (all) these people (gn 43), how could it then be, that (among) men (there was such a thing as) a murder of an innocent and Heaven did not give a foreboding of (imminent) evil (to strike the murderer)?

Comments on Index 46,28:23-25: Mo Ti finds that the subject: The love of Heaven for the people, "the hundred families by their names", does not confine itself to the matter of cult and livelihood. It has a reference to what in civil service may be called "justice" in the case of the murder of an innocent. With Heaven involved the meaning of "law and jurisdiction" has an ominous significance. The matter of guilt is governed by "negation of felicity" (fortuna, tr.) to the evil-doer, pu hsiang, KGSR 732 n, 不祥. A cultic aspect is still kept by the verbalization as linked to the graphic interpretation, "the sheep as being significant as a sacrificial victim." From this angle this may mean, that the worship of an evil-doer is not accepted, while still the meat of sheep is "enjoyed" by the cultic "receivers" for its taste and scent when "eaten", shī, 食. If one brings in the case of the innocent and asks about the "justice" brought to him, with the fact in mind that he has suffered and lost his life, nothing is here said by Mo Ti. But with the "justice of Heaven in mind" the "felicity" of the innocent would mean "an approved admission of the innocent into the larger purpose of Heaven to achieve an universal balance and harmony", indicated as above by the idea of "movement". The translator makes here a suggestion, that this theme is further studied to find out whether here a bridgehead could be built towards an understanding of worship of Souls and the larger theme of ancestor worship. (Cf. also Mei, Works... p. 40, 96, 108.)

The reserve Mo Ti shows in the non-verbalization of matters of this nature, but which still move in the direction of loaded terms like yi, 義, and chī, 治, "righteousness, orderliness", could be further considered by the study of chapters 35-37: Antifatalism, fei ming, 非命, (cf Mei, p.182-199). What Mo Ti attacks is in fact not fate in all respects, ming, 命, KGSR, 762, but an interpretation of ming as a type of fatalism, which is not first tested by criteria like "basis:historical evidence, verifiability: senses of hearing and sight of the common people, and applicability: adopting a doctrine like fate in government and observing its benefits." Fatalism as a laissez-faire or laissez-aller in attitudes and labour cannot stand such tests to be considered acceptable. But the meaning of fate is not identical with this type of paralyzing fatalism. It seems that in the climate of cultic life, as if fate and Heaven are confronted, the concept of fate can stand as another term for the will and purpose of Heaven in the shape of hsiang and pu hsiang, 祥不祥, felicity and impending doom. But this is never defined or fully verbalized by Mo Ti. Thus an analyser of "rational or irrational data" - if found among interpreters - never finds in Mo Ti the necessary materials for reference available to make an indisputable conclusion - let be that there may be found in Mo-hsueh, (The study of Mo Ti), the

temptation to use force in favour of a non-critical, scientific method to prove that Mo Ti is an inventor, politician or logician rather than a religious "mystic" or vice versa. (Cf alternative methods of approach in Julia Ching, Ching Feng, vol. XXII:1, 1979, Taofongshan, Hong Kong: The Chinese religious sense). For the same general theme see chapter 26, VI, b, and 27, III, b.

V. REFERENCE TO TRANSLATION, V, a, VERSE 7

V: The love of Heaven is generous and as such distinctive.

V, a: Exemplified by goodness being rewarded in the time of the Sage Kings.

Moreover, (one can well know about) Heaven, (that his love) for the people is generous (and that) the love of Heaven for the people (also is) distinctive (gn 44). (This being the case) how do we (get to) know Heaven's love for the people (as distinctive)? On the ground that the Wise ones (are bound to) reward the good and punish the evil. How do we know about this necessity (by which) the Wise reward the good and punish the evil? We know this along with the Sage-kings of the Three Dynasties. Anciently the Sage-kings of the Three Dynasties, Yao, Shun, Yü, T'ang, Wen, Wu, by loving all the world and accordingly bringing benefits to all enlarged the (very) intentions of these people, whom they served and benefited. They directed (and led) them (all) to revere Shangti, mountains, rivers, Spirits and Souls. Heaven found them (in doing this) to love those, whom Heaven loved and to be beneficial towards those whom Heaven would benefit. For this he let them be (duly) rewarded and he (promoted) them to have a place of rank to ascend (the throne) as Sons of Heaven and to constitute (them as models for right government). One called them (properly) Sages. With this (reference) we have the proof of good being rewarded (caused by distinctive love).

Comments on Index 46,28:25-30: With the emphasis in IV, a laid on chien, impartiality, livelihood for all and general cultic participation and with a preliminary description of ai, love, as a concern for even one single person in verse IV, b Mo Ti is anxious to qualify the concept and "actualities" of love in more than one sense. This he makes by two terms: 1. Hou, KGSR, 114, 厚, "thick, ample, generous," and 2. pie, KGSR, 292, 別, "divide, separate, distinguish". The last description seems directly to contradict chien, impartiality, but serves to make clear that "love" qualified by "impartiality" must not mean "moderation, ariston metron" or non-individualized equalization, but rather directness, distinctiveness and in this sense "diverse" and from the point of view of the receiver "felt" as a pulse tracing the movement of the heart. With this understood one gets the key to grasp how the Wise in charge of reward and punishment are bound to act as they do in matters of "good and evil". As to the "evil", pao, KAD, 698, 暴, it could be figuratively contrasted with life "under a lenient sun" compared with being oppressed by scorching heat, cf "to put out rice in the sun." This is exemplified by reference to conditions of life under the

reign of Sage kings. This subject Mo Ti has already treated in 26, V, b. But the stress in this place is the manner of these Sons of Heaven, with "officialdom" as a contrast, how they by an "indirect method of proper service" enlarge the very intentions of the people. The term here is yi, KGSR, 3 q, 移, "transfer, move, change, alter, replete, reach to, enlarge." They did in acting and exemplifying what Mo Ti does in his verbalizations and possibly graphic demonstrations. Involved is now yi, 意, thought, will and intention of the people, a term which so far has been applied to the "nature" of t'ien, Heaven. This term is in its turn qualified by two designations to describe the object of the "indirect teaching" of the Sons of Heaven. "Direct and lead all to revere" is to shuai, 率, KGSR 498 ut supra "to lead, with the implication that all are gathered like birds in a net (with reference to the cultic assembly) there to king, 敬, KGSR, 813, ut supra, "to be reverent and respectful like the liturgist, a kneeling man with his headdress". As the former Sages rewarded deeds considered also by the instances of the common people to be "good", they were themselves rewarded and promoted by being installed and seated: Wei, KGSR, 539, 位, "place of rank, position as ruler, graph" man and stand". The same is expressed by li, KGSR, 694, 立, "stand, set up, raise, ascend." Public models for imitation are constituted by fa, KGSR, 642, 法, "law".

This is a place to note the meaning of the term sheng jen, KGSR 835 z, 聖人, "sages", much used by Mo Ti as a technical term for remarkable men, known to all by their fama. The parallel term, hien, KGSR, 368, 賢, "wise, worthy, superior, graph "hand and slave", has been used in this same verse, but in Mo Ti sheng jen seems to be a preferred term, cf chapters 14-16. The existence of men of this statue has proved to all the meaning of true reward as given likewise by Heaven to actualize his love. This proof, cheng, KGSR, 883 n, 證, "testify, prove", has the evidence of strict ritual as in 883 a, teng, 登, graphically "two hands grasping a ritual vessel".

V. REFERENCE TO TRANSLATION, V b, VERSE 8

(It was) in fact (and contrariwise) with the former Wicked kings of the Three dynasties, Chie, Chou, Yü, Li, that they (took themselves to consider) the whole world as an entity and hated it. Accordingly they brought injury (and harm) to all. They changed the minds of the people and led it (to bring) disgrace on Shangti, mountains, rivers, Spirits and Souls. Heaven held this to be a hatred towards those whom he loved and a harm to those whom he (wanted to) benefit. So he rightly (calculated) and applied (all sorts of) punishments on them. He let fathers and sons be separated, their kingdoms be lost. His mighty hand made them lose their spiritpoles and altars (to the gods of land and grain) and let utter grief reach their very persons. Along with this the multitudes everywhere jointly (gn 45) cursed them by a curse which lasted through ten

thousand generations. They were ardently and unceasingly (bent on) removing the great evil of the Wicked kings. They gave names to them and said: "Lost (and erring) kings." By this one has a proved (and tested) knowledge about the punishment of wickedness.

Comments on Index 46, 28:30 - 47,28:34.

The opposite picture is drawn in this verse, while the punishments of appointed but failing Sons of Heaven truly proves the concern and love of Heaven towards the people. The same theme is treated in chapter 26, V, b, 2. For reasons not given these Wicked kings became usurpers, wrongful possessors of their rights, in hating, wu 惡, and harming, tsei, 賊, people, like murderers and villains. They had also power, but now to turn the minds of all to change the cultic piety into disgrace. Mo Ti uses here the terms kou (k'ou, hou), KGSR, 112, f, 詬, "disgrace, revile", which seems to have meant abuse of pious language and uttered reproach, and wu, KGSR, 138, 侮, "despise, insult, disgrace," like men who in contempt "care nothing for" (wu, 毋, "do not") cultic attention and consequent practice, close to the phrase "damn with faint praise" (Pope, Rogets Thesaurus, 1940, p.94). In this way Mo Ti balances, using the "character on scroll" -method, terms to describe contrasting attitudes, by which his approximative account is constantly improved in relation to listeners and later readers.

How do now the "punishments" hit the offenders? Where would this be felt as the hardest blow? In the traditional, second order (GCED, 7464) of human relationship, the family. The term here is li, which Heaven allows to happen by making it so, KGSR, 23 f, 離, "loan for id., leave, depart, dispersed, divide...separated from, differ from," namely suffering the separation of father and son, their mutual alienation or differences of mind. Or Heaven might destroy such emperors by making them lose the relationship of the first degree, that between sovereign and subjects, i.e. by san, KGSR, 156, 散, "disperse, undisciplined, useless," the loss of the nation by destruction of discipline and loyal service, completely: mie, KGSR, 294 b, 滅, "drown, extinguish, destroy," and wang, KGSR, 724, 亡, "disappear, exile, die, destroy, not have, not exist, not ". By the first term, san, might be implied that with the national defeat cultic life is also brought to void. Then follows the unreadable gloss, 扞, to guess at, probably another term for the undoing acts of Heaven, to cause the loss, shī, KGSR, 402, 失, "fail, lose, let go, neglect, err." And what is lost? The shē, KGSR, 62 j, 社, "the spirit pole and altar to the spirit of the soil, sacrifice to that spirit, (cognate to a): The phallic shaped sacred

pole of the altar of the soil). The banned emperors were doomed not to relate themselves ritually to the "soil", the counterpart of Heaven, heaven, the sky. (For the study of shê cf 1. GCED, nr 9803 and all entries, 2. Mo Ti, Index, V, 06370 with 26 entries, 3. Karlgren, Religion i Kina, Antiken, 1964, pp.45-52 and 4. Karlgren, Legends and cults in ancient China, Bulletin, nr 18, Stockholm 1946, pp. 211, 214, 217, 240-41, 244, 250, 268, 274, 303, 319, 343. Except the shê-term still another liturgical item is used here by Mo Ti, related to the shê-worship, tsi, KGSR, 922 b, 稷, "millet", loan for tsê, 924 f, 昃, "sun slanting, inclining to the West."). Above the consequences of the disobedience of mandated emperors have been described in terms of traditional human relationships. Here one had better add to "proper relationships" the cultic relation with its rich vocabulary and types of metaphoric verbalizations and beyond this the relation expressed by Mo Ti as the man to man relation (chapter 14 a.o.). There is still one "individualized" term, man as related to himself. As such a "body" a person may also be "touched" by the destruction of Heaven, his shen, 身, "body, trunk, personal". He may in the same way be "reached by grief", chi, 及, "to attain, reach to", and yu, 憂, "sad, anxious, grief".

The annihilative judgement came not only from Heaven. The voice of the people is aroused. The terms are shu, KGSR, 224 s, 屬, "be joined to, attached, belong to... the signific is wei, tail." Cf a): A caterpillar resembling a silkworm, in c) enlarged by the signific "insect". I have interpreted the term as "jointly". The people "joined from head to tail" to huei. KGSR, 365, 毀, "demolish, denigrate, revile, pray in order to eliminate noxious spirits.....". Mo Ti elaborates on the intensity and permanence of this curse, probably as he does have contemporary usurping evildoers near at hand, though not so highly titled. Still their "names" do not fit "actualities" in a proper way. He does it in three ways by the following terms: Ye, KGSR, 640, 業, "(with a reference to sound from a bell) initiate... inheritance, initiated." (Cf to the usefulness of ye in making an aspectual auxiliary, the perfective aspect, "already", in Dobson, DCP, p.808). To express "permanence", ki, KGSR, 1241b, 繼, "connect, continue, the graph three silk-threads" and sī, KGSR, 972 k, 嗣, "continue, succeed, inherit, for generations." The curse is a lasting curse. Mo Ti is still not satisfied, but must still more add: Pen, KGSR, 437, 賁, "ardent". Here I read "ardently and without cease", based on the Chang Ch'un Yi, 1971, commentary. What did not cease? The names of infamy. The kings were: fei, KGSR, 275 f, 廢, "cast aside, suppress, remove, neglect, cease, fall." In spite of the appellation pao-wang, "usurpers or wicked kings", being

indisputedly traditional there is in view of the richer expressions in chapter 28 a certain reason to accept the reading of the Harvard-Yenching text or shī, KAD, 880, 失, "drop, loose, miss, neglect, err, at fault -to drop from the hand", tr. "lost and erring kings".

Thus verse 8 has proved the same as verse 7, both intended for a description of the love of Heaven for the people. Now knowledge about the way Heaven loves the people has been proved and tested by the procedures described as consequential punishments and curses on the Wicked kings and their doomed governments. Now Mo Ti turns again to treat the subject of applied "righteousness".

VI. REFERENCE TO TRANSLATION, VI, a, b, c.

VI. The case of righteousness as an obedience to the very will of Heaven, related to applied righteousness and force.

- a) The standards of impartiality and partiality involved.
- b) Applied righteousness as a tool for impartiality.
- c) Applied force as a tool for partiality.

VI,a: Verse 9:

Thus all officials of today who desire to do righteousness cannot but obey the very will of Heaven. (This is to) say: To obey the very will of Heaven (is to practice) impartiality. To oppose the counsel of Heaven (is to practice) partiality. What impartiality considers its principle is righteousness in government (and relations). What partiality takes for its principle is force (applied in government (and relations)).

Comments on Index 47,28:34-35: The main theme of Mo Ti is still the very will of Heaven and the decision to follow or not follow from the side of officialdom, in particular but also generally. Verse 9 qualifies obedience and disobedience by two pairs of "names or designations" and by one middleterm, a term which Mo uses in a manner of accepting its self-evidence. The first "pair" is chien, impartiality and p ie, partiality: chien, 兼, which according to interpretations in the foregoing exposition advocates joint action, equality and the consideration for aspects and motivations of "both or other" parties, and p ie, 另, which rather allows separate action, makes distinction and does not accept "another" view. It is Mo Ti's preference to let "impartiality" have a real chance in impending conflicts. If this does not succeed, he is prone to condemn the entire alternative of partiality and "punish" it, not from the point of view of the means to become victorious but as a matter of principle (tao). If this method does not answer the situation,

chaos enters. But chaos is desperate and ominous (Mo chapter 11-13) in character. It still opens up for the cultic and pious attitude and practice.

The middle term is tao, 道, in this context used in a non-specified sense (cf. Index:09983). I have translated it "principle" (or doctrinal basis, a non-disputed point of reference). Both agents for respective policies have a "tao" in a general, habitual sense, but they represent conflicting types of praxis, characterized as yi, 義, righteousness and li, 力, force. Both terms combine with cheng, 正, (KGS, 833 j), "correct, right ... model, principal, chief ...", yi cheng and li cheng. Righteousness and force have rather the character of praxis applied to social relations regulated by governmental patterns of a "followed up" obedience or chosen type of opposition. - Verse 9 has beyond this two notable traits: The particular reference of "impartiality and partiality" to tao, the undefined principle, and the weight given to the concept of cheng, "model" qualified by "righteousness" or even used, singly in its own semantical right.

VI, b, VERSE 10

(Now that is to) say: What is it like to take righteousness as a rule for government and relations? (I) say: It is for the great not to attack the small, for the strong not to despise the weak, for the numerous not to injure the few (by villainy), for the treacherous not to deceive the stupid, for the eminent not to show off pride to the humble, for the wealthy not to be arrogant to the poor, for the robust not to rob the old. Thus it is for the multitudes (in the states of the realm) mutually not to injure each other by water, fire, poison and soldierly weapon and knife. Such a state of affairs will be beneficial to Heaven above, to the Spirits in the middle and to men below. Being beneficial in these three (ways) there is nothing which has not (its proper share) in benefits. This is called "Heavenly (power of) virtue (to the best for all)". Therefore all who manage this are Sages, magnanimous, righteous, loyal, affectionate and filial. So one collects all the best epithets and attributes those to them. Why so? Because such conduct is to follow the very will of Heaven.

Comments on Index 47,28:35-30: Verse 10 takes as a key the term yi cheng, 義正, "righteousness as a model" for rule. For a comparison the following verses should be kept in mind: 26, VII, a-b, 27, II, a,b, IV, b. Verse 10 has got a special concern for the security of old people. Its concretion in verbal description is greater than in the texts to be compared. This concretion impresses itself on the close reader in such a way that a distinction must be made in Mo Ti, who on one side describes the "dynastic golden age" -

aspects of ideal government, especially within the frame of historical reference to Sages of old and on the other side points at actual conditions in local and neighbouring administration within several contemporary states. As a background for this Mo Ti writes as an experienced and socially observant writer. His views are confirmed by the reported experiences of disciples from their diplomatic counselling missions. (Cf chapter 46, Mei, Yi-pao, p.212 ff). The vocabulary of this verse 10 and parallel verses are in fact samples of human attitudes any day, in the close or wider neighbourhood, sometimes even en famille or across the road or ditch. Mo Ti has - if this interpretation is right - a technical term for this, as remarkable as the discovery of the relation man-man or man-Heaven, on account of which he probably has had to sacrifice his very fama from the point of view of "classicism" contra "heterodoxy", e.g. the critical appraisal of wen ts'ai, 文才, "literary talent" measured by cheng, 正, "the orthodox" and yi, 異, "the different, heterodox," (cf GECD 12633, 687, 5505), namely the term: siang⁴, KGSR, 731, 相, "look at, see, assist, minister, aid, a kind of time-beating instrument, appearance, quality, mutually, (in this verse exemplified by siang¹hai, 相害, "mutual harm"). As a writer Mo Ti could well be characterized by this gloss: A keen observer, inclined to point out need for assistance, "a time-beating instrument", a storm-bell, qualified by his sense for reciprocity and mutual concern, a sharp executioner of false "names" for contradictory "actualities", brightened by an "elated" mind.

What are the types of attitudes involved here? The self-aggrandizement of mind bent on enriching itself by the spoils from attacked neighbours, close and afar, the stronger who despises, (mei, KAD 607, 侮, "to slight, neglect, despise, insult"), the weak, the numerous, who carry their dagger-axes, eager for "cowry", against the few in number (KGSR, 913, tsei, 賊, "murderer, bandit, villain, injure"), the clever, who with ease deceive the stupid, the eminent and highly accepted, who show off in the face of the humble ones, the wealthy, who satisfy themselves by being arrogant to the poor (kiao, KGSR, 1138, o, 驕, "untamed horse, proud, arrogant, vigorous, short-muzzled dog"), the healthy and strong, chuang (KGSR, 727 n, 壯, "strong, robust, great"), who make victims of old people and rob them, (to, KGSR, 274, 奪, "take away, snatch" ... "narrow passage"). These are not aspects - in the first place - of dynastic policies and models for bad administration. The theme is a matter of painful, every day mutuality, pictured in vivid terms. Mo sums up all in an exhortation to the multitudes of people not to participate in such injury and harm, in these seven times seven times seven happenings, but to turn over and further a beneficial mutuality,

利, 利, in three ways beneficial, (above, in the middle and below), to Heaven, spirits and men, all together, the benefit of non-doing "evil" but doing "good".

It is typical for chapter 28, though, that Mo Ti does not find the semantic and metaphoric field adequately articulated without the addition of the "tools" and elements utilized: Water, fire, tu-yüe, (KGSR, 1016 and 1125, 毒藥, "poison, poisonous, hate" and "medical plant", e.g. poisoning of water or by drugs), and besides this "soldierly" weapons and knives, jen, KGSR, 456, 刃, "edge of blade, knife". Such cruel tools threaten community life in case righteousness and right models fall out. But undoing evil changes the situation and life becomes beneficial. Mo Ti quotes a saying to describe this turn for the better: t'ien tē, "a manifestation of heavenly power of virtue." In the translation I use "power" for the word tē in reference to the term tao tē, 道德, as used by Arthur Waley: The Way and the Power, 1934. (The translation of tē has lately been criticized.)

The way Mo Ti describes persons who follow up and manage to do right according to the model of righteousness, which is the theme of part VI in chapter 28, raises some intricate questions owing to differences in verses 9 and 10. They are called sheng chī, 聖知. I take it that Mo Ti does not just wish to consider such persons as "sages", but to underline the excellence of their knowledge and understanding. The term chī, "understand", is what Mo Ti spreads out everywhere in his texts: How could one understand? I therefore consider sheng a qualification of chī, meaning "penetrating, perfect in understanding" (cf GCED, 9892, "sheng jen", inspired, good and intuitively wise, an infallible exponent of right and wrong in human and "great" affaires.) The two characters are followed by a final article, ye, 也, "indeed so". (Cf Dobson, p.807: "Marker of accentuation, follows the word, upon which stress is placed). In this way the following pairs of "cardinal virtues" in the text are marked by this same "ye", indeed so. I still rather do not think that "sheng chī" ought to be considered another kind of "virtue".

In verse 10 those who follow the "force model", opposing the "model of righteousness", are k'ou luan ye and tao tsei ye : k'ou, KGSR 111, 寇, "to rob, robber, invader, bandit. The graph has "roof, beat, head". Luan means disorder, i.e. "those who bring disorder by robbery and invasion", disorder indeed. Others bring similar kind of disorder (standard opposite to chī, good order) by tao, KGSR, 1133, 盜, "thief, robber, scoundrel. steal", i.e. "stealing scoundrels" and "tsei, murderers", making communication impossible. But then in the same verse 10 six "virtues" are negated one

by one. The enumeration ends by a "neutral" ye, indeed. Are thus the cardinal virtues according to Mo Ti texts 3 double or six single, the pair sheng chī in verse 9 not counted? In the same verse 9 each pair of virtues are accentuated by ye, 也. The first pair is jen yi, 仁義. In traditional interpretation jen, yi (GCED 5627) are the first two of four cardinal virtues: The other two being li, 禮, ceremony, etiquette, politeness (tr.:cultic attentiveness, a mind inclined towards the genuine expression of inward feeling) and chī, 智, "wisdom, knowledge...sagacity". In a "systematizing" context, which perhaps this is a sample of, though Mo Ti generally is considered by sinologues (based on B.Karlgren) a "free text" representative, jen, "charity", is interpreted as an "inward and spiritual love for all mankind of which yi is the outward and visible manifestation (cf Giles)". If now the remaining two virtues among the "cardinal virtues" are missing in Mo Ti, this would indicate that the Mo Ti textual tradition represented in this portion of chapter 28 still carries some first traces of a tradition with a "systematizing" tendency towards set and serialized forms of graded values, typical f.i. for the k'ung men, 孔門, or confucianism. But this tendency is not yet more than a tendency as in Mo Ti the concepts of yi-righteousness and ai-love still dominate. And they relate themselves directly to the leading conceptual motif of T'ien-Heaven.

The following two pairs of virtues in verse 9 (in verse 10 these are separated, counting four, but negated virtues) belong to a second type of systematization, organizing the "five human relations", the wu lun, 五倫 (GCED, 7464). These are chung, KGSR, 1007 k, 忠, "sincere, loyal, integrity" depicting the attitude of a subordinate to a superior or a citizen to a sovereign, hui, KGSR 533, 惠, "loan:kind, good, affectionate, love, to favour...", the reciprocal reaction ("gracious") of the superior to proved loyalty, tsī, KAD, 1094, 慈, "maternal love, kind, indulgent, compassionate", in the relation parent and child on the parents' side and hsiao, KGSR, 1168, 孝, "filial, filial piety, the sonly attitude." One has a right with a reference to the "individualized" terms in verse 10 to suppose, that the "human relation terms" are not traditionally systematized (in the direction of a rationalized interpretation of Chou dynasty moral verbalizations) by Mo Ti or his disciples, while there might be a slight tendency to this even in the close context, as in verse 9. The terms here used, neglecting the set relationships of elder-younger, man-wife, friend-friend, may thus retain a broader meaning, applicable to non-fixed types of human mutuality.

The observations just made concerning terminology, which motifism has in common with other prominent schools of Chinese thought, opens up for an interpretative method of not looking exclusively to conflicting expressions as a reason to explain the survival or periodical defeat of individual schools. Whatever the "names" are, the "actualities" at the time may be more complex than a "correction of names" can successfully handle. Mo Ti who is sensitive to the complexities of the imminent Warring States' period, exemplifies well the close relation of "names" available and the concern for an adaptation of verbalizations to match changing "actualities". Mo Ti exemplifies also the unpredictable case of verbalizations which owing to their mighty dimensions reappear after a period of almost complete obliteration. With a reference to the bibliography of this study Mo Ti has recently since the time of P'i Yüan of the 1790:ties "returned" as a homo satis litteratus, politicus, logicus, religiosus, pacificus, geometricus et ingeniosus qua machinator bellicorum operum.

The verses 9 and 10 end as in chapter 26, VII a, b, by pointing out the ultimate fame and infamy of those who hsün, 順, "obey and follow" the very will of Heaven and of those who fan, 反, "oppose" it, doing contrarywise.

VI. REFERENCE TO TRANSLATION; VI, VERSE 11

VI, c, VERSE 11

Again, what is it like to take force as a model for government and relations? The answer (could be formulated) like this: The great attack the small, the strong despise the weak, the numerous injure the few, the treacherous deceive the stupid, the eminent behave themselves proudly in front of the humble, the wealthy are arrogant towards the poor, the robust rob the old. Thus it happens among the multitudes in the states of the realm that everywhere one uses water, fire, poison, weapons and knives, mutually to harm each other. Such a state of affairs is of no benefit to Heaven above, no benefit to the Spirits in the middle and no benefit to man below. With no benefit in these three aspects there is benefit to nobody. This is just called: "Injury (to all)". Therefore those who conduct themselves in this way are (nothing but) robbers and irregulars, invaders and scoundrels, devoid of magnanimity, righteousness, loyalty, grace, affection and filial manner. So one collects all the bad names (and designations) as attributes. Why this? Because this conduct is to oppose the very will of Heaven.

Comments on Index 47,28:39-43: Verse 11 is the reverse of verse 10 and has been dealt with in the foregoing. One rare term has not been interpreted, t'ien tsei, 天賊. Its contrast is t'ien tē, 天德, in verse 10, "(a manifestation of) heavenly power of virtue". What is manifest in t'ien tsei? (To avoid the difficult gloss tsei, Yü Yüe has according to

Forke, Mei Ti, 1922, made an emendation: "... will 之 in 天 abändern. Eine solche Änderung ist nicht gerechtfertigt." Forke translates..... "solche Menschen bezeichnet man als Räuber." But this has already been amply done in the following sentence by the terms k'ou, tao and tsei. It is natural to seek a parallel to the term t'ien tê in verse 10. I follow Yü.) As the "power of virtue", verse 10, is manifest, when the three beneficial aspects materialize, the forceful destruction of heavenly power brings harm, when only harm is done. This is verbalized by the term tsei, 賊, injury (to all, calling for the disfavour of Heaven. Thus a "parallel term", a tei wen, 對文, has been obtained (Cf C.Y. Chang, p.264, commentary).

VII. REFERENCE TO TRANSLATION, VII, VERSE 12

VII. The establishment of Heaven as a thus called ruling model and law of righteousness is like the compass and square in their capacities.

Hence (our) Master, the philosopher Mo, set up Heaven as a so-called (model and) law of righteousness, just as the wheelwright uses his pair of compasses and the carpenter his square. When now the wheelwright takes his compass (as instrument) and the carpenter his square, he knows by this the distinction between round and square. It is for such a reason that (our) Master, the philosopher Mo, set up Heaven as (model and) law of righteousness. We (may) do the same and in this way know that officials (of all sorts and) everywhere by eliminating righteousness are (unresponsive) and far off.

Comments on Index 47,28:44-46: If one does not introduce in the first sentence a ch'ī, 志, "will" as Forke does (Mei Ti, 1922, p.337), the stress lies on t'ien, Heaven, and his law of righteousness. There is no reason to think that Mo Ti suddenly uses ch'ī, 志, "the will of Heaven" instead of the "very will of Heaven, yī, 意. But after having just used the term cheng, 正, "model", to qualify "righteousness" Mo now wishes the reader to note the importance of the term fa, 法. This term which later on in the history of interpreted Chinese terms of great prominence and bearing (e.g. among writers on legislation, fa chia, 法家, foremost Han Fei Tzu, 韓非子, cf Fung Yu-Lan, A history of Chinese philosophy, 1937, p.312 ff.) has in Mo Ti not yet become a technical term for jurisdiction. Here the term is qualified by the term for "righteousness", in this particular context. Fa is related to a definite kind of knowledge about instruments used to achieve defined ends like producing round or square objects. It has the character of a standardized tool to be used by occupied men. The meaning must be traced by the graph as in KAD, 491, fa, 法, "method, means, law, rule, imitate." Karlgren seems to consider the water-element as a signfic and the k'ü, 去, "get off, go away, leave, past, remove,

dismiss" as a phonetic. (In KGSR, 642, Karlgren is more doubtful. To the k'ü he has added the meaning of "eliminate" possibly as in "castration"). In the context and joined to "righteousness" the fa, 法, could mean a method by which the "righteousness of Heaven" (even Heaven as righteous) eliminates obstacles on the "way", which has just been called the "tao", 道, which block communication between t'ien, 天, and t'ien hia, 天下, "Heaven" and "under heaven". The graph indicates how inundation threatens. Dangers are eliminated by constructing a riverbed. By such intervention a waterway furthermore opens for communication. (By association the classical example lies nearby as the Great Yü, founder of the Hsia-dynasty, B.C. 2205, 大禹, by wondrous engineering (tools) drained the empire suffering from an overwhelming flood, dividing land into Nine Provinces, praised on stone tablets (pei, 碑) like Yü wang pei, on Yo Lo shan, Changsha, Hunan). "Righteousness" works thus like an instrument or tool, by which "righteousness" is known.

A direct comparison can be made by studying the functions of the compasses and squares of wheelwrights and carpenters. They know by eliminating non-round and non-square "material" of wood, stone etc. what "round and square" is. If others don't know this, they are invited to see this and know. This is the same as looking at the obvious results from applied "tools of righteousness", or in contrast "tools of force or partiality" and thus know "Heaven". To verbalize this the term 天, t'ien, the "sky" is used as a metaphoric, approximative, but "convenient", relative term, phonetically and graphically so. One might then during the process of "teaching" add the aspect of one (e.g. a disciple) who uses the terms like Mo Ti does, pedagogice. To "understand" means to "use these instruments and tools", as craftsmen use their tools. It is Mo Ti's experience that he can also know why officialdom does not know the "yi fa", the "law and tool of righteousness" and thus does not know t'ien, Heaven. They "eliminate, dismiss" it. They do not "imitate" those who use "tools" and know Heaven by it. Mo Ti uses, almost like a pun, a play upon graphic words, the term fa, 法, without the shui, (水) -signific, namely k'ü, 去, alone, meaning as has been seen above "eliminate", dismiss". They have left out "righteousness" as a tool for knowledge in the sense of "assured prime experience" of Heaven in an "relative, cultic" sense. Heaven has not been "seen, understood" by them as "t'ien t'ê", verse 10, 天德, or "t'ien tao", a constant movement, powerfully active along the road-way. They have not even made any conclusions by seeing the non-righteous acts or the waste and shavings of the non-round and non-square things. These things are "small" and their "nothingness" Mo Ti does not define. (The

"metaphysical" aspects hiding in classical taoism, cf Fung, Wing-tsit Chan and Forke, represented in the Bibliography, are later taken up by the Mahayana Indian linguists like Dharmaraksha of Tunhuang, Loyang, 266 A.C. or Kumara-jiwa, 九鳥羅什, 344-413 A.C., cf Latourette. The Chinese, 1946, p.165 ff.). Still there are even "smaller" things as related to by Mo Ti in the beginning of chapter 26. These are known by officials, offenses against superiors, rank and mere "face". For this knowledge Mo Ti has a "name" to characterize the attitudes of officials, a "spatial" term, yüan, KAD, 1345, 遠, "far off, distant, remote, keep aloof from, keep away from." They are "distant", keeping aloof from circumstantial data demanding alert presence. They have still to move along, though their robes are too long (cf yüan, 袁, "a long robe").

This knowledge about the aloofness of contemporaries is to Mo Ti a riddle. In a language which in style differs from other texts here studied and with a temperament which makes him probably come close to the pai hua, 白話, the colloquial language of his day, Mo Ti enters now into a type of vocabulary used by an eye-witness, still with the question in mind: How to understand these attitudes? (The possibility remains that the language is that of his disciples. Still one almost touches the ardor of an originator and in such a case probably several unforgettable catchwords of Mo Ti are still retained in the following verses).

VIII. REFERENCE TO TRANSLATION, VIII, a-d, VERSES 13-16

VIII. An evaluation of those eliminating righteousness.

VIII, a. The vanity of a great lord as he attacks a smaller country.

Verse 13

How could it be known that the officials (of various title and appointment) wherever they are, by eliminating righteousness (deviate so) far from it? (Now it's known), that officials (with their noble names from large estates) make themselves broad and say (like this): I have my quarters in a large country and if I do not attack a smaller country, in what lies my greatness?

Comments on Index 47,28:46-47: Mo Ti now tries to penetrate the reasons for officialdom not to accept the "law" inherent in "righteousness". The usual standardized types of historical reference: "When the great attack the small, the strong"etc. with serial and countable glosses are extended and turn out to cover an unrestricted vocabulary, which above has been well called a "free text" type (Karlsgren) of unsystematized verbalizations. Which are the reasons for the eliminating of righteousness? One reason is obviously haughtiness, pride or boastful self-esteem. Mo Ti suggests this by the term

k'uan, KGSR, 165 b, 寬, "vast, wide, grand, magnanimous, to pardon, relieve, enjoy ease." They make themselves "broad". (The jan, 然, I take as "like this", Dobson, DCP, p.558). "In what way do I prove greatness, if not by showing it on those who thus are smaller?" (Forke, Mo Ti, p.337, notes the meaning of shī, (KGSR, 867, 氏, "clan" and translates: "Familiennamen eines Fürstengeschlechts nach seinem Familienbesitz.)

VIII, b. An epic on the miseries of war.

Verse 14

And so they fork out (in detachments) and inspect their warriors, "the claws and teeth". They assemble (and arrange) their crews on boats and chariots to attack and cut in on (some unoffending) state. They wedge themselves in (across) canals and boundaries. They mow (growing) grain in the fields. They cut planted trees and groves, damage the wallsystem and the outer city wall, manage to drive their chariots over (filled up) moats and ponds. They (destroy by fire) the ancestral temples, steal (away) and slaughter the (choice) sacrificial animals. People who rose (and made a stand) were beheaded, sought out and lanced. Those who did not resist were brought back in ropes (to do prisoner-of-war drill labour). Full size men were used as (servants), grooms and (generally for) forced labour. The women were used as grinders, winery workers (and slave attendants at the table).

Comments on Index 47,28:47-50: After inspection strategic and tactical movements follow. The first move is to organize, lun, KGSR, 470 b, 論, "discuss, discourse about, examine, loan for c): Assorted, principle", warriors and officers in command, shī, 士. In the term ch'a, ch'ai, ts'ī, ts'o and sī, KGSR, 5, f, 差 I have observed the "left-hand"-element and the shade of meaning indicated by "diverge, choose, of different length, overseer of chariots". The translation "fork out in detachments" rests mainly on the "different length"-moment. Controversy has arisen about the meaning of tsao, KGSR, 1112 d, 蚤, "flea, early, in the morning, end of wheel-spoke" contra chao, 爪, "claws" and ya, KGSR, 37, 牙, "tooth". "Claws and teeth" have a notion of combatant catchwords, fearinspiring, and also descriptives of weapons in function, e.g. grappling and "biting" metals, not to forget the literal meaning of teeth and nails. (Shuowen "takes" 1112 a-c to be a variant of Karlgren, GSR 1111 a-b. C.Y.Chang extends this variant to count also for 1112 d.). The main type of warriors seem to be crews, KGSR, 490, tsu, 卒, "soldier, groups of men....finish, utterly, ts'u: brusque, big, loan for tsu:c), high pointed "for boats and war-chariots. (The wu, 伍, I take as "group of five", squads). The action presupposes that there are both open spaces and rivers (channels). The attack is coloured by the term fa, KGSR, 307, 伐, "strike, hew, cut, attack, punish, (what is to be beaten:) a shield", to cut in on. Mo repeats the term for "innocent", wu tsui, this time not to characterize an individual but now

a community, a state. They enter in (ju, 入, Wei, p.141, an awl. With 冂, p.208, it forms the character, 内, for "within") and go forward across kou, KGSR, 109 h, 溝, "drain, irrigation, canal", and boundaries, ching, 境, marked border-lands. Then full warfare is on. "They mow the growing grain": yi, KGSR, 347 b, 刈, "Shuowen says: To mow; the original graph may have been a drawing of some kind of grass-cutting scissors." The grain is that which has been sown, kia, KGSR, 32 f, 稼, "grain to sow". The graph draws the location of the land. It is near the "roofed house" and the pigsty. The soldiers (tr. themselves farmhands) chan, KGSR, 611, 斬, "cut off, cut down, the Seal has 'axe and carriage'", (tr. such lumber from which one could make carriages etc.) and cut down shu, KGSR, 127, 樹, "tree, to plant, placed upright, establish", namely planted trees and natural woodland, self-sown.

Mo Ti or the Third school, fluent of speech, continue their war-terminology: "They damage the wall-system and the outer citywalls." Terms: Chan, KGSR, 155 c, 殘, "kill, cruel, vicious, damage, hurt, oppress, fragment, remainder", Ch'eng, KGSR, 818 e, 城, "city-wall, to fortify, city, kuo, KGSR, 774, 郭, "outerwall of a city, the graph a wall with gate towers." As the purpose of the onslaught is to reach the main wall, the ch'eng are supposedly outer fortifications, trenches, moats etc. to conquer until the heavy outer wall is reached. (At this stage the scholar is referred to the rich language-field (gn 46), interpreted by Alfred Forke all alone among translators, in Me Ti, Berlin, 1922: Kriegstechnik pp.600 ff.: Kapitel 52 bis 71 in Auszug: Kap.52, Vorkehrungen für die Stadtmauer Tore, Kap.53, Abwehr des Höhenangriffs, Kap. 56, Abwehr der Leitern, Kap. 58, Wasserverteidigung, Kap. 61, Vorbereitungen für den Anfall, Kap. 62, Verteidigung gegen Minen, Kap. 63, Abwehr der Ameisenangriffe, Kap. 68, Das Entgegenwirken gegen die Feinde durch Opferhandlungen (tr.: Materials for the study of Chinese religion), Kap.70, Befehle und Verordnungen, Kap. 71, Allerlei Verteidigungsmassnahmen. The vocabulary exemplifies sources from which "moral" metaphor constantly draws and it gives a substantial reference to environments as the very "climate" in which Mo Ti creates his remarkable type of thinking. The circumstances described as above come close to the next sentence: "They manage to drive their chariots over filled up moats and ponds." Terms: Yü, KGSR, 60 l, 御, "drive a chariot, charioteer, govern, direct, manage, do service....", kou, 溝, as above and ch'i, KGSR, 4 t, 池, "pool, pondmoat....". (Tr.: The war-chariots may have had some floating devices.) The ye-element is explained by Karlgren in 4 a-e, t'o,

它 , "danger, harm, obstacle (like a danger from a snake at ones foot)." In this context, related to horses and chariots, the dangers come from "obstacles" in the road, mainly water in moats, ditches, pools and ponds. (Forke suggests that for this reason there would be chariots of different types.)

Mo Ti turns now to the movements of the enemy as the attackers have succeeded in entering the city. The first objective is an onslaught on the sacred symbols (the place for cultic rites and for the announcement of the born and the departed): "They burn their ancestral temples." Terms: Fen, KGSR, 474,

焚 , "to burn, destroy, graph: Forest and fire," shao, KGSR, 1164 t,

燒 , "burn", tsu, KGSR, 46 b, 祖 , "grandfather, ancestor", (tr.: Burn do then all according to Karlgren phallic-shaped ancestral tablets, a stroke against the cultic alive "history"), miao, KGSR, 1160,

廟 , "ancestral temple, the hall for the morning rite, the sacrifice at dawn." From the Souls of men they turn to animals: "They steal away and slaughter the choice sacrificial animals." Terms: Jang, KGSR, 730 e,

攘 , "steal, pull away, thrust forward..." and slaughter: sha, hi, KGSR, 2 z, 犧 , "sacrificial animal, pure victim," tsuan, KGSR,

234 c, 殽 , "one-coloured sacrificial animal", (tr. best loot-prizes).

Among the defenders the warriors met two types, the unyielding and the submissive. Terms concerning the first kind of people: Ko, KGSR, 766 z, 格 , "spread out, reach to, arrive, ascend, raise, reach the utmost point, exhaust... resist", (tr.: They did their utmost to resist), king, KGSR, 831 m,

勁 , "strong, (it is possible that the character, 剗 , e), is meant: cut the throat, cut the head)", pa, KGSR, 276 h, 拔 , "to pull

out, po, to rise above, loan for id. the end of an arrow, quickly, pei, thinned out." (Tr.: As they were hiding they were quickly sought and pulled out, shot or lanced, their numbers thinned out as when but few trees are left in the forest). The others who were not openly defenders of the holy place and its objects were treated differently. Terms: hi, KGSR, 876 c,

係 , "connect, succeed". One had better look at a-b = "connection" was made. Graph: "A hand and silk-thread". They were made prisoners by binding them. This gloss is made distinct by lei, 累 , "to wind around, be attached to, bind, in bonds, string": KGSR, 577 ff.

In this state the prisoners were moved on, kuei, KGSR, 570, 歸 , "return, go to, to bring to...". These prisoners who were brought away were divided in two groups: Men were "measured", chang, KGSR, 722, 丈 , "a measure of 10 ch'ī, loan for id. old man. Seal has 'ten and hand', the

person was found "fullgrown". If so they were given labour as p'u, KGSR, 1211 b, 僕, "charioteer, servant, follower", probably rather "grooms", or yü, KGSR, 81, 羈, "prison, imprison, restrain, embarrass, keep horses, groom..", or in other kinds of forced labour, also expressed by sü, KGSR, 90 e, 胥, "aid, together, mutually, all..." and mi, KGSR, 17 h, 靡, "... loan for id. small, tiny, lay down, let fall, squander, prodigal, exhausting, to rub, slowly, obey, connect, unite, to share with." (Cf Forke, Mo Ti, p.338). The women, KGSR, 1001, fu, 婦, "woman, wife, graph has 'woman and broom'" were used as ch'ung, KGSR, 1192, 舂, "to hull grain with a pestle, beating stick for beating time in music, the graph: a mortar, pestle and two hands.", doing grinding, and ts'iu, KGSR, 1096 l, 酋, "wine-master, workers round the wineries and at the table."

VIII, c. The mistaken contemporary approval of false greatness.

Verse 15

But then these pugnacious lords don't even know that this is unmagnanimous and unrighteous. (Such a one) (gn 47) would announce to neighbouring feudal princes and say: I have attacked (this) country, overthrown (its) army and killed so many officers and so many people (resisting warriors, who still couldn't but accept their defeat). And these lords of neighbouring states likewise don't know this to be unworthy and unrighteous. They provide their gifts of fur and silk, send forth bundles (of select) silk (for the decoration of the center of) the court and their envoys who congratulate by presenting food and drink for the victory-festival.

Comments on Index 47,28:50-51: Mo Ti evaluates the described events. Such is unmagnanimous and unrighteous indeed. But the moral picture is darker than this. There is an approval from the side of the neighbouring states, who have been informed that one of them has been overrun and conquered. The approval may just mean fear and cowardice from their side. Mo Ti does not accept this. Reasons for this Mo gives in chapters 17-19, Mei: Condemnation of offensive war. Attacking lords are "pugnacious": Hao kung fa, 好攻伐. Such lords don't even know that what they do is wrong. They shy not from announcing their actions, kao, KGSR, 1039, 告, "announce-inform, graph has 'ox and mouth', possibly referring also to the announcement (with sacrifice) to the ancestors in the temple." (It is a part of the story to surmise that the evil conqueror does report to his ancestry about the victory). The form of speech could probably be looked at as a set military phrase at the time of Mo Ti. Three methods: Kung, attack, fu, KGSR, 1034 m, 覆, "turn over, overthrow, on the contrary, revert, repeatedly" and sha, killing. Three objects: The country, the army and so and so many officers and people. (The kan, KGSR, 139, 干, "shield", I connect with jo, 若, to make the

term jo kan, cf. GCED, 5814, "a certain amount, a given number, so many". They impress the neighbouring lords, who likewise do not know evil from jen yi, "worthiness and righteousness". (Forke, Me Ti, p. 338, observes that jen-yi "gilt hier als ein Begriff, daher steht die Negation nur einmal". How should one thus translate "this concept" and how the concepts jen and yi, when both are negated? Forke says: Unrecht.)

How do they show that they are impressed? They provide, kü, KGSR, 121,

具, "provide, arrange, hoard, implement, complete", gifts of p'i, KGSR, 25, 皮, "skin, the graph a hand and a hide", and of pi, KGSR, 341 d, 弊, "piece of silk, offerings of silk, present". They fa, KGSR, 275 c, 發, "throw out, shoot, send forth, issue...." their 紉, (the word is not to be found in a dictionary). (Forke, Me Ti, p.339, note 2, reads, 紉, "nähen" and eventually he finds, cf ch'u, even tailorshops working to the full, making readymade dresses, mantles and furcoats.) I suggest that the jein (jen) of GCED, 5601, could mean silk being "bundled together" and then sent to the court of the victor to establish a "tie", cf KAD, 932, 933). Envoys are sent to hiang ho: Hiang, KGS 714 j, 饗, "feast, enjoy a feast, to present food and drink at a feast or sacrifice, receive and enjoy such an offering" and ho, KGSR, 15 j, 賀, "congratulate".

VIII, d. How historical records describe unrighteous wars as splendid accomplishments.

Verse 16

Then these belligerent lords, doubly ignorant about their deeds being unmagnanimous and unrighteous, made records about them on bamboo and silk and stored it in treasured archives to make people of their own lineage really wish to follow in the footsteps of their (own) former lords (in their doings), saying: Why shouldn't we throw open our treasured archives to see (for ourselves) the (right splendid) accomplishments and manners of the lordships (our ancestors)? Then they will certainly not (learn): "The true (government) of Wen and Wu was like this," (but rather): "I have attacked this or that country, overthrown its army and killed so many officers and people." As follows from these pugnacious lords, ignorant about these deeds (of theirs) being both unmagnanimous (gn 47) and unrighteous, (and from these lords of the neighbouring states, as much ignorant about such deeds being unmagnanimous and unrighteous), it is (just) natural, that (all along with this) attacks (and counter-attacks) never cease, (world without end).

Comments on Index 47,28:51-55: The "pugnacious" lords, whenever attacks occur, demonstrate how they are "doubly" (cf chung, KGSR, 1188, 重, "double,

accumulate, twice, repeat, the graph possibly a weighing instrument") ignorant. They make records on bamboo and silk about their achievements. Such records had to be stored: Ts'ang, KGSR, 727 g, 藏, "conceal, to store", and kept in treasured archives: fu, KGSR, 136 c, 府, "repository, treasury, magazine, arsenal, accumulate" and k'u, KGSR, 74 e, 庫, "arsenal, magazine". This they did for the future, for their own lineage to see, shī, KGSR, 553 h, 視, "look, see, regard, cause to see, show, equal to, proclaim." (tr. "meaningfully", with the "revelatory"-signific shī, 示). Such records would bring the lords in line with Sages and Kings of the Golden Age. But their records contain really something else and are nothing but hypocritical records as they entirely mislead the readers in spite of the honoured concealment in archives. Here is nothing told about "doing right", wei cheng, 爲正, cf the Sages. But one thing one can learn; With the ignorance of both the lords and of those praising their deeds it is just natural that the series of attacks will never end. But these things on the "big scene" can never be considered "great things" happening. They are contradictory, if one looks at the parties involved, crooked men being praised by scared onlookers. Mo Ti returns to the opening theme in chapter 26 on great and small issues. It is evident that the great issues on the state and inter-state levels are not "understood". There is though a "greater aspect" involved and if this is not known and "actualized", surely there is "disorder", verbalized in many ways, but in fact just one and the same thing.

What then about "smaller issues", near at hand and therefore easier to handle? Or are these small issues "little understood"? Verse 17 takes this as its theme.

IX. REFERENCE TO TRANSLATION, IX, VERSE 17

IX. To punish smaller crimes and not to punish the greatest crimes, but to call these righteous.

These that I call great - but then not understood - issues and then these small - but understood - issues, what about them? (Suppose that) now there is a man like this: He enters somebody's compound and garden, (listens to all sides and then) he takes the owner's peaches, plums, melons and ginger. A superior (in charge) catches and fines him (and) all who hear (about it) find him in the wrong. Why? They say (to themselves): He has not had any toil (or labour from the start and still) he succeeded (in getting) this loot. Already in this he had no reason (at all) to take anything. How much more (is this true about one or those who) leap over the walls and boundary fences of somebody to pull out of hiding the very young members of the family and the female (while the men resist the intruders) or (the same about such ones) who likewise (enter) the storerooms to steal the other's gold, jade and stored cloth. (The same would be true) about any person who jumps into the railed fold to steal the other's oxen and horses. (And increasingly so), (if there was a man who) killed an innocent person. Contemporary kings, princes and lords (as far as their) civil service (goes), starting with those who kill (even as it were

just) one innocent man (and then the others) who (while the men resist the intruders) jump over the walls and fences of somebody to pull out (gn 48) of hiding the young members and the women (of the family), who likewise enter the storerooms to steal the other's gold, jade and stored cloth, those who get into the railed fold to steal the other's oxen and horses, those who enter somebody's compound and garden to take the owner's peaches, plums, melons and ginger, (.....) the contemporary kings, princes and lords apply punishments for this. - Even in the old time way of government by Yao, Shun, Yü, T'ang, Wen, Wu, this would also be the same. Nowadays the feudal princes in the realm have their intentions, all the same (as the evildoers), to encroach upon others, oppress them and bring about an exclusive possession (and loss to all other people). This (is to be) counted as a thousand and ten thousand times worse than to jump the walls and fences of somebody to reach out after his youngsters or enter the other's storeroom to steal his gold, jade and stored cloth. It is a thousand and ten thousand times worse than to jump into the railed fold to steal oxen and horses or to enter the compound and garden of somebody to take his peaches, plums, melons and ginger. And yet (as they) say it themselves, this should be considered righteous (!)

Comments on Index 47,28:55-48,28:64: Mo Ti exemplifies a case, which could not be called "a great event". It's only an intruder who enters the compound and garden of somebody else. Here are two characters which have not been used before in the context of chapters 26-28. These have to be observed like all other glosses wherever they occur, irrespective of their "bearings":
Ch'ang, KGSR, 720 x, 場, "arena", (by the yang-element, 易, one can know, that the entry was made from the South side), and yüan, KGSR, 256 b, 園, "garden". The theft is then described in detail: Ts'ü, KGSR, 131 a, 取, "take, the graph has hand and ear", t'ao, KGSR, 1145 u, 桃, "peachtree, peach", li, KGSR, 980, 李, "plum", kua, KGSR, 41 a, 瓜, "gourd, melon", kiang, KGSR, 710 d, 薑, "ginger". But the thief is caught and punished as he is by all considered to be in the wrong. (It is interesting to see the negation fei, 非, a negative opposite to shī, 是, "to be", and sometimes forming a sentence by itself: "But this is a mistake", here function as a transitive verb, "to disapprove", cf GCED, 3459). What is the reason for disapproval? Labour is a matter of moral and right. The one who hasn't toiled in the garden cannot make any claims. If he relates himself to the "fruits" of labour - and even takes away the fruits of the labourer - he is a criminal. The term used is lao, ut sup., 勞, "toil, trouble, labour", and huo, KGSR, 784 d, 獲, "catch, get, find, hit succeed, to be able, the graph 'a hand catching a bird'. He never gave his strength, li, 力, in any work, but he was still successful in catching a prize as loot, shī, 實, a real "fruit".

And now to take a "greater" incident, huang, 況, "increasingly" evil, namely to yü, KGSR, 125 n, 踰, "leap or pass over, transgress" walls and fences (tr.boundary): Ts'iang, KGSR, 727 j, 牆, "wall, the radical to the right is a storehouse for grain" and yüan, KGSR, 164 m, 垣, "wall". What was the intention of the encroacher? It was to cha or tsie, KGSR, 46 j, 阻, "pull out (of water), a Mo-term", resisting men. (Cf Forke, p.340, note 1. I interpret the word as "resisting" men, the family members might be hiding anywhere, even in water).

Furthermore there could be in a "similar" case, küe, KGSR, 1225, 角, "horn, loan for id. compare and make equal", others who enter the store-rooms to steal, ts'ie, GKSR, 309, 竊, "steal, stealthly, without permission, take the liberty to", valuables, "gold, jade and stored cloth." (The text presents some repeated hard readings in terms like KGSR, 1112 d, 蚤, "flea etc....". I find it meaningful to consider the character a loan for a), which in turn is a variant for 1111 a). In compound characters the graphic element of 1111 a) means yü, 與, "give and hand". I read this into the compound formed by the following character (meaning: handed over), namely lei GCED, 6859, 案, "a weight", for my purpose meaning "weights" of cloth made of silk, mi, 糸. By this I find myself in line with Tosaki, who advocates the "weight"-aspect. (Cf the note 3 of Forke, p.340. Nothing but 'Hypothesen' are possible, but they all come close to a reading like 'das früher Aufgehäufte'.) The same principle of no reasonable motive for transgression governs the case of a person who cuts across the fences around the cattle-fold to steal oxen and horses: Lien, KGSR, 185 q, 欄, "railing, pen" and lao, KGSR, 1056 a, 牢, "pen, fold...". The worst would happen if the action ended by killing an innocent person, pu ku, "no-crime" person. These matters are seemingly not generally considered as "matters of great concern", but they are all punished locally.

In the following paragraph Mo Ti repeats these cases mentioned and confirms that taken together they are not just local matters, but they relate to public and civil service, cheng, 政, involving contemporary kings, princes and lords. Sui, 雖, "even", in old days the Sage Kings did the same without exceptions. Crime was punished. But now, moving from "small matters" to "big issues", the "logic" is lost. Small crime is punished, grand scale crime is (not only) not brought to trial but even considered rightful. What feudal princes have in common are intentions to invade and oppress neighbouring communities by attacks and to become exclusive possessors of new domains: Ts'in, KGSR 661 c, 侵, "invade, encroach upon, usurp", ling, KGSR, 898 f,

凌, "maltreat, oppress", ping, KGSR, 824, 并, "combine two things, all together, likewise, add, take all, monopolize". (Ping is qualified by the motistic key-term for "unification", chien, 兼, constantly qualifying the love-concept).

How does this "count" or match the killing of an innocent, just one man, shu, KGSR, 123 r, 數, "number, degree, rule, norm, method, art, some, several, to count, calculate, (tell the faults of:) reprimand"? The art of counting has dimensions related to the type of objects counted. It has a mathematical function as "a method and norm" for the distinctions of one (cf one innocent man), some or several. In calculation there are "degrees" in evaluations of moral issues, as in the case of "small crimes and large ones" and furthermore if these are compared and there is a contradiction in giving the "name righteous" to "unrighteous actualities". To "count" may also be "counted" a statement about "faults", a counting which has the character of "reprimands, blame, censure, reproach, reproof, rebuke etc.". The evil acts of the feudal lords are a thousand times ten thousand worse than "the small crimes", ts'ien, KGSR, 365, 千, "thousand, the graph has 'man with a stroke on one leg', explanation uncertain". (Numbers relate here evidently to numbered formations of men. (Tr. soldiers, labourers?). Wei, Introduction, p.129, has it that the character shī, 十, "ten", which builds up ts'ien, "thousand", means "two hands, hence ten fingers or ten". KAD, 1076 reads "ten platoons of men, a troupe of thousand?" ("Names of figures" are "counted actualities or things"). The same goes for wan, KGSR, 267, 萬, or, 万, "Shuowen says: An insect", "loan for id. ten thousand, ritual dance, the graph is a drawing of an insect, cf 326, ch'ai, scorpion, or 340, li, scorpion under a cliff, e) a stinging insect." Cf also the wan, GCED, 12485, 卐, "sauvastica, the fourth of the auspicious signs in the foot-print of Buddha, the crampons of which turn to the left, a fancy form of wan, 萬.). With such "counting" made, what can anybody say about the feudal lords? They are wrong in all matters, small or great. Still if one listens to them speaking their own mind, they consider themselves even "righteous"!

X. REFERENCE TO TRANSLATION, X, VERSE 18

X: To form judgements like making blackness white and sweetness bitter as one is unable to distinguish right from wrong.

Therefore (our) Master, the philosopher Mo, said: This can't but bewilder us. About this inconsistency in behaviour, how (does it differ from) embarrassment in making the distinction between black and white, sweet and bitter? (Suppose) there were people like this: (If) one shows somebody a minor (quantity of) black and (then he) says it is black. (If one) shows him a big (quantity of) black, (then he) says it's white. He surely would have to admit that his eyes are in trouble. He does not know the difference between black and white. Today (there might) be somebody like this: He may taste just a small measure of sweetness and call it sweet, but in tasting much sweetness he says it is bitter. He certainly must say that his mouth is in disorder and that he cannot differentiate between sweet and bitter taste. According to rule and law of the present day kings, princes and lords, if someone kills in his home state, he is imprisoned. (Such violence is brought down.) But when there are those (who in great number cross the borders and) kill many of the citizens of neighbouring countries, then one finds a reason to trust this to be greatly (praiseworthy) and righteous. How is this different from confusing the distinctions between white and black, sweet and bitter?

Comments on Index 48,28:64-69: Mo Ti sticks to the difference between small and great. It is in these matters people easily get confused and bewildered. (pn 1) But are not the strange inconsistencies in behavior similar to confusion and embarrassment when one is asked to differentiate between colours and between different kinds of taste? Such as black and white or kan, KGSR, 606, 甘, "sweet" or k'u, KGSR, 49 u, 苦, "Soncus, Lactuca, bitter, suffer, loan: ku, bad, of poor quality". This is a matter of judgement, conclusion, inference or opinion. But such is based on an ability to make distinction. (Cf pien, KGSR, 219 e, 辯, "distinguish, discriminate, dispute, strive, scrutinize, regulate, find fault with, distribute, everywhere, loan for 246 b, pien, 徧, "all round, universally, name of a sacrifice, an "all-round service". See also the reference to a): Shuowen says: Criminals accusing one another.) It is also understood by the character yen, 言, in pien, 辯, that words are used, i.e. in verbalizations about the process of making distinctions. Words must be found, fitting the occasion. Mo Ti does not elaborate on his terms used, but they ought to be observed as there are the chapters 40-45: Canon, Exposition of canon, Major and minor illustrations. To interpret these parts of the texts carrying the name of Mo Ti

pn 1) In the sentence, Index, line 65, all are dubious about the gloss feng (?), for shih. Cf Forke, p.341, as he suggests the character CA and translates: Einen falschen Schein, den Unterschied verwischen. The Index follows Pi Yüan, the originator of renewed Mo Ti-study. He reads tse, CA, KGSR, 868 m, "to demand, payment, require...", which does not fit in well with this verb used a second time to describe the inability to distinguish between perceptual data. I follow the tendency in Sun I-jang, cf. fen, KGSR, 471 r, CA, "hemp, loan for id., to trouble, disorder." Tr.: This is all to make us confused about what is righteous).

it seems indispensable to study the terms employed not only topically but as they are dispersed throughout the XV Books of Mo Ti. (pn 1) Mo Ti takes for granted that in conversation or exposition he has a right to distinguish about white-black, sweet-bitter that they exclude each other. This does not mean that he does not accept the qualities of the nuances of grey or sweet-sour. But within the comparison of these contrasts the element of quantity is irrelevant. White is white however much or little there is of white. Verbalizations are restricted by facts. Mo Ti would say that verbalizations "carry symbolic values" (Karlgren says about "hsiao", KGSR, 1149, 少 : The graph is a symbol). Symbols cannot be "exchanged" without introducing "disorder or confusion." An arbitrary verbalization can be conveniently exemplified by: "A little black is black, but much black is white to the eye, a little sweetness is sweet, but much sweetness is bitter on the tongue." A person who says this must rather say: "My eye is in trouble, my mouth is "disorderly". I do not know the difference between black and white, sweet and bitter, the p'ie, 別 , "distinction, separation, other-ness". Disorder prevails, if one must say to somebody: You do not know the "taste" of this sweet and this bitter, the wei, 味 , "taste, flavour".

Now Mo Ti moves - without telling that he moves - to something different, to the environment of civil service in matters of justice and applied morality. The authorities of all distinctions and titles keep the rule. One really expects Mo Ti to add. When they do so. The statement differs from the motistic generalizations or one has constantly to bear in mind, that Mo Ti knows about some but rather powerless exceptions from the general rule among civil servants in all ranks. If somebody, yü, KGSR, 929 a, 或 , "territory, state, loan for huo, some, someone" kills in his home-land, he is imprisoned, kin, KGSR, 655 k, 禁 , "prohibit". (Mei remarks, p.159: The major part of the sentence is lost. Forke, p.341: Tai nimmt eine Lücke an. He translates himself: Nimmt aber die Zahl zu.... I take the same suggestion from the character tsao, 蚤 , "fleas" being great in number and from yüe, 越 , "to exceed, overstep, pass over", the lords thus being able to cross the borders with a great number of warriors....). For the killing of single men in the home-state there is punishment, but when the lords are able to kill many people in the neighbouring states then they trust, yin, KGSR, 370, 因 ,

pn 1) Cf to this subject as treated by Alfred Forke and Mei Yi-pao, a.o. and recently by A.C.Graham, The organization of the Mohist Canons, in Ancient China: Studies in Early Civilization, edited by David T.Roy and Tsuen-hsuein Tsien, Hong Kong, 1978, p. 167 ff.).

"rest upon, rely on, avail oneself of, make the best of, trusting, attached to," this to be a great thing and an act of "righteousness". The two kinds of killing have to be compared. The little "black" in killing one man close by is condemned and punished by authorities. But the "dark deeds" in killing the many neighbours abroad is a crime, which is not punished but praised as an act of great "righteousness". Is not this confusing?

XI. REFERENCE TO TRANSLATION, XI, VERSE 19

XI. A plea for taking the will of Heaven as ruling model and law.

For such reasons (as above) (our) Master, the philosopher Mo, established the will of Heaven as ruling model and law. Not only (our) Master, the philosopher Mo, took the will of Heaven as law. In the books of ancient kings (there is a) theme (in) the Ta Ya (running thus): "The Supreme said to king Wen: I cherish (in my mind) your radiant virtue. You did not (display on musical stone or else) loudly your (great) fame in order to show off (a brilliant excellence). Your growing up (into a summit of) greatness did not change (your skin and heart). Not by knowledge [acquired or exercised] [but by nature and in no effort] you follow the patterns of the Supreme." This is an account about king Wen, that he took the will of Heaven as (standard and) law and followed the (codified) patterns of the Supreme. (Thus) also the present officials (of various rank, function and title) wherever they are (in the royal and feudal domains), (granted that they) really and sincerely desire to practice magnanimity and righteousness and try to be highly (rated) advisers, (who) on the upper (level) choose to take the middle (way) of the Sage Kings and on the lower (level) really wish to benefit all people in the homeland, should be equal to the will of Heaven and can't (really) but be (devotedly) discerned (about it). The will of Heaven is indeed the very norm for righteousness.

Comments on Index 48,28:69-73: With the great confusion about ultimate standards in mind Mo Ti has had good reasons to establish such standards. For this "establishment" the term chī is used, KGSR 919 g, 置, "to set, place, arrange, (set aside:) let off." (Cf a) with the graph 'eye and a straight line'. The element, 直, is also loan for k), 德, "virtue, virtuous, quality, nature, character, disposition". See also i-j, 惠, "virtue".) The "establishment" or "setting" of qualitative elements related to t'ien, Heaven, is the result of a keen singleness of mind as the eye follows a straight line by which a perspective is won. This phrasing follows a description which in the context is typical for "cultic and liturgic attention." The point of direction is t'ien, Heaven. The resultant verbalizations are metaphoric: Yi fa, 儀法, "ritualistic, ceremonious behaviour and manners in conformity with rule and law." It is surprising that the plain yi, 義, "righteousness", is not used here, but yi, 儀, "ritualistic, ceremonious behaviour". Chang Ch'un-yi adds immediately a note, p. 21: "T'ien chī, 之, yi wei yi, 儀, fa" should be: "T'ien chī, 志, yi wei yi fa."

Mo Ti established those things, namely yi fa, 'right behaviour and lawful manners', which (in the eyes of) Heaven were considered (proper and of foremost importance)" contra "Mo Ti established 'yi and fa', which were considered by the will of Heaven (to be right)". The next sentence has the same problem: "Not only Mo Ti 'took' the will of Heaven as law" or "not only Mo Ti took those things which concern Heaven as law." In the last sentence the term yi, 儀, "liturgical behaviour", has been omitted altogether. The difference lies in the way Heaven or the will of Heaven are qualified. The reading t'ien chī, 天志, gives a better reading. This reading is also supported by the use of chī, 志, and yi, 義, in the last two sentences of this verse. This supports to a certain degree the opinion that Mo Ti does not qualify the "name of Heaven" by verbalization but rather apophthegmatically refers to the "presence" of Heaven in its purposive agencies for the establishment of mutual relationship in impartiality and righteousness, effectuated in reciprocal love to the good earned by labour and gained by public service, all covered by the counsel of Heaven.

Mo Ti is not - according to the tradition represented in this verse 19 - alone in his reference to the will of Heaven. A theme, tao, 道, chosen from the books of ancient kings and found in Ta Ya, reads thus, jan, 然: "Ti said to king Wen". (Cf readings in Forke, p.341, note 7. The characters for Ta Ya he reads as, 大雅, and not 大夏, (gn 49), which must be accepted when chequed in the Shī Ching Ode, stanza 7. Forke refers to Legge, p.454. See also Mei, p.150 and 147). I rather do not translate Ti, 帝, but observe that Mo Ti accepts a distinction of Ti and Shang-ti. For Mo Ti the preferable reference to the Greater (one) is t'ien, 天, Heaven (tr. using the H in Heaven to indicate the "relative" nature of the gloss t'ien, 天), as Mo in this follows a tendency to be traced in the Chou-dynasty, cf Karlgren, Religion...., p.36 ff. Ti would in this context rather refer to the worship of ancestors and of the Ancestor. The Chinese wordings in the quotation above follow closely those used in chapter 27, IV,a, but for the negative pu, 不, in chapter 28 changed into wu, 毋. One more remark about the character Ti. It seems proper to consider the Ti as a term in "the singular or plural" and as a case of the superlative when qualified as the "Supreme" etc. The ti in Shang-ti is owing to the shang, 上, "above", a term in the singular, emphatically distinguished when qualified in translation by "the" (originally a demonstrative pronoun, by some grammarians called a limiting and definitive adjective, used to render a notion abstract, to give it substantive force, as "the true, the living" or to mark a noun as "unique", cf FWCS, p.1162). This differs from the term,

天, tien or T'ien, which takes its "base" in t'ien, the sky or firmament, but in a cultic context relates itself liturgically to the "sky", only to move ahead in a comparative, "relative" sense by making a comparison between the ta, 大, the "great" performer of rites, to t'ien, 天, the "Greater one", the same to whom the Son of Heaven prays, but to whom Heaven does not pray, as T'ien is the Greater one.

Mo Ti, in choosing this quotation from the Odes, also chooses a type of expression which comes close to taoist preferences in matters of genre and style of speech, "the non-display, the non-loudness, the non-brilliance, the non-fame, the indifference to success or career, the not-knowing, the relaxed efforts in following the patterns of Heaven." (Cf generally Forke, *Geschichte der alten chinesischen Philosophie*, III, Fung, *A history of Chinese philosophy*, 1937, chapters VIII and X, Wing-tsit Chan, *A source-book in Chinese Philosophy*, 1963, chapters 7 and 8, and especially Yen Lingfen, *Lao-Lieh-Chuang, Introduction to bibliographies*, Taipei, 1965). That the quotation is taken from the Odes is an excellent indication of the fact — not only from the point of view of an interpretation of the motistic school — that the taoistic outlook has a legitimate and genuine position to be accounted for in all representation of Chinese classical thought.

In summing up the quotation it is said that this is an account of king Wen taking the will of Heaven as "law" and the "patterns" of Ti, the Supreme, as a guide to follow. (I read here not yü, 語, "to speak or tell to" as in the Chang-text or kao, 告, "tell-announce, accuse, request" as in Index, line 70, note 8, but kao, KGSR, 1039, e, 詔, "announce, inform". This is the original reading in Index, line 70. As a reason I refer to the Karlgren notion about 1039 a), that the graph, "ox and mouth", possibly is technically cultic. The e)-character has not this connotation). In this account there is an interesting coincidence of T'ien, Heaven, and Ti, the Supreme, as "equivalent" verbalizations: Yi t'ien, 天, chī wei fa and hsun ti, 帝, chī tse. This exemplifies an interpretation current among motistic disciples - represented in the traditional verse ingress, yüe, 曰, "he said" - who are responsible for bringing together oral and literary traditions ultimately "codified" and edited during the Han period as the writings of Mo Ti. To these transmitters who say that Mo Ti is not "alone" in considering Heaven as "model and law", the "status" of T'ien as a verbalization is secure enough. No misunderstanding arises, if a quotation from "classical documents" identify Ti and T'ien, "the Supreme and T'ien". The Ti-term could well be used without adding remarks about it, while in their own usage the t'ien-term was standard and the accepted way of verbalizing matters concerning ultimate cultic experience.

The moral of the quotation is: As things have been according to literary traditions and the teachings of Mo Ti they also ought to govern now living generations, primarily those in charge of public affairs. The standard terms for proper officialdom - about which Mo Ti never gives a direct statement that he has seen such a thing "actualized" - are repeated, enhanced by terms about "real and sincere concern", chung, 中, and shī, 實. A "right" official is described as a shang shī 上士, a highly rated adviser. Such a corporative unit of proper officials is qualified by being "equal" to the will of Heaven, tang (KGSR, 725 q) and discerned about it as a matter of obligation. In the translation I have added the term "devotedly" in a reference to KGSR 37, tsi, 祭, "sacrifice", which qualifies the "discernment", 337 j, ch'a, 察, "examine, discern, become discernible. The "examination" is made "indoors", under the roof".

The text has here got t'ien chī, 天之, twice. According to Chang Ch'un-yi's text and commentary, 1971, this must instead read t'ien chī, 天志, "The will of Heaven". Thus the three chapters of Mo Ti on the will of Heaven end by using the same character as in the titles, chī, 志, "will" and not by the "heavier" character yi, 意, "the will, intention, (the very will), counsel".

The last set of verbalization in this final verse brings a surprise. The will of Heaven is the norm for righteousness. One expects a term like fa, 法, "law", tsē, 則, "pattern", kang, 綱, "principle", yi, 儀, "model" etc. But this verse has king, KGSR, 831 c, 經, "warp, rule, norm, law, regulate, plan, direct, pass through the graph depicts some kind of loom". Mo Ti ends his language game by adding to other elements in the Metaphor Associative Word Field, the MAWF, the name and actuality of "weaving", an environment where — by work at the loom as a tool — patterns and designs are naturally and "under Heaven", t'ien hia, 天下, created and followed.

VII. GENERAL NOTES

(Index: Chapter 26)

- 1) The Index note 3, ch'i, 其, instead of kung, 共, is an improvement. The "all"-element comes in next sentence anyway, kung, 共.
- 2) Index, note 7 and 8: Difficulty arises, if the "I" drops out. In the text of Forke (315, note 4) two sentences have been found missing. These are now entered in the Index and should be kept there as a better reading (cf note 8). As for the "I" it refers to Mo Ti, but has probably also a more general meaning, like "we, one, anybody".
- 3) Verse 9: Index note 10: I rather retain "I". Why accept an "yi"?
- 4) Verse 11: Line 20: t'ien ch'ī ch'i fu..., simplest reading (Tai Wang).
- 5) Dito: I join Fo, p.317, note 1, in his suggestion that the, 下, after the, 天, should be omitted. Cf parallels in chapters 27 and 28.
- 6) Verse 12: The superlative mark by the term k'iuŋ, KGSR, 1006 h, is a proper one, qualified by the term, t'ien hia, "within this expansion under Heaven, but below Heaven".
- 7) Verse 12: I follow Index, page 41, note 2: 欲 for 於.
- 8) Verse 13: When Fo, p.317, says: "Der Himmel denkt und spricht wie ein Mensch", he does not distinguish the meaning of the simile and the metaphorical.
- 9) Verse 14: Cf Fo, p.318, note 3: Instead of the repeated 詬, the Index reads 誣. It is impossible to say for sure with Pi Yüan, that a 神 has been omitted. Mo Ti may have been uncertain about the "localization" of Souls and Spirits, some of whom might be considered "Earth-bound" and closer to the "men-level".
- 10) Index, Verse 14: note 3: It is probable that in the case of the Souls they were "slandered and accused", 詬, kou (CDW). Forke recommends another character, wu, 誣, "slander".
- 11) Index, Verse 14: note 4: To prefer a 賤, "depreciate", is possible, but the tsei, 賤, does better fit into the cruel environment.
- 12) Verse 14: The recommendation in Index, note 5, mei, 沒, "finish", makes a better reading.
- 13) Verse 15: Index, note 6: The gloss, 邑, recommended by Pi Yüan, has caused trouble. I would rather retain it, while "capital" would mean not only the capital, but also habitations in the district, cities and hamlets with the capital as a center. The Tosaki conjecture: 食, is too radical. Fo, p.319, proposes the rendering: "Dem Himmel gehören alle Menschen, die er ernährt".

- 14) Verse 17: Index, note 8: I rather keep the gloss, 政, as it is in this context a technical term and often repeated.
- 15) Verse 18: Index, note 9: In translation I use the term recommended by Index: 偕, KGSR, 909 f, "turn the back on, abandon, not to face straightly."

(Index: Chapter 27)

- 16) Verse 1: Index, note 2: The 之 after 下 falls out and makes thus 君 represent the technical term for officialdom, cf KAD 507. - In verse 1 one finds that the jen-function has been introduced in the literary tradition of chapter 27. But it does not dominate the yi-function, which can be seen within the same phrase, as the jen is not repeated. - It is worthwhile to observe, that ch'u, KGSR, 496, "go out" or originate may have a positive sense, as in j, or a negative as in f-h, k-m. - As for ch'a, 337 j, the insights sought for have a liturgic-sacrificial significance, as in 337 a-d. In the same direction point glosses like ki, KGSR 515 c, 既, and tsê, KGSR 906 a,b, 則, which I underline by the word "definitely" in the translation (as data are codified by inscriptions on ritual vessels).
- 17) Verse 1: Ts'ung (cf KGSR 1191, d) is "longitudinal". I have avoided the term "origin" and stressed the "instrumental" aspect as righteousness "emanates" through the carriers of official duties. If the "ignorant and humble" are rightly governed, they are enlightened by the knowledge of Heaven as the Ruler, the Son of Heaven and officialdom being ruled and rituals ordered. - Ts'ien, op,cit. 155 n, are as seen by 155 c, "oppressed" by vicious government. If changed, the "yü" are no longer "ignorant" as they realize the right relationship between Heaven and the Son of Heaven, by which all existing relationships are then clarified. By this the will of Heaven is "promoted" from "below". This possible "turn" of the process, which Mo Ti teaches to all, is - as far as I know - rarely taken by the leading interpreters of Mo Ti. - "Pi" I have translated as "of course" and "tsi" as "constantly", coloured by the semantic "climate" of the word, cf KGSR, 1237, c-h, yi, "ritual vase".
- 18) Verse 2: Shan, KGSR, 205, has "sheep and flute doubled" (possibly "meat and music"). The character is built in a similar way as yi, "righteousness" with the "sheep" presented as a "pacifier". Orderliness is not possible without the concern for the livelihood of the people, cf KAD, nr.854.

- 19) Verse 2: With the purpose to understand the reasoning of Mo Ti in this particular context the hu, 乎, has been translated "at the side of" and then in following sentence "over", rule "over". The movement of yi as "standard" is from "above", the "origin", the resource for the use of "instruments". It works "through" the civil and military ranks in government and not immediately through the "governed". But the process considers the position of the "ordinary" people, among whom "righteousness" realizes itself and by whom the first recommendation for promotion of officials are made. The whole process of standards pertaining to the quantified deeds of Heaven has its polarity in the conditions governing the functions and survival of the "people", thus linking together (in a non-chinese semantical "climate" one would here associate to the meaning of "religious") shang, and hia 下, Heaven and the people with "government" as a chung 中 or mediate function. In Forke the peculiar distinction of "official" and "citizen" is not observed. Thus the hu 乎, means only "über". The sentences here carrying the character mu point forward to the entire following chapter to give the answer about "origin of righteousness", Heaven alone as the model for life and the course of living. - I find it significant for Mo to use a term as shu, 孰, in the context meaning "who". The graph has hiang, "sacrificial offering" and ki, "grasp, hold". A problem could be raised. In the case of chia chie, e.g. shu, KGSR 1026 a, did the phonetical aspect alone count for the choice? Did the "signific" ever have a rôle?
- 20) Verse 3: Fo, p.321, who complains over difficulties in translating 倘, accepts rather the Pi conjecture ch'üe, KAD nr. 117 d, "solidly". I have accepted that. In K'ang and Morohashi, vol.1, p.890, hao has a rather limited (geographically) meaning.
- 21) Verse 3: With translators like Fo, Mei, KRel and Wa: "Edeler und weisser", "more honourable and wise", "högre och visare", "more eminent and wise", regarding the relation of Heaven and the Son of Heaven, I also use the comparative case. To me the reference to fang, 方, "compare a.o." in KAD, nr.25, is instructive. By the graph-function in the term yü, 於, KGSR, 61 a-f, related to the term wu, 烏, one might find a suggestion about the way the "comparison" is meant, namely in the direction of "the ominous and significant cry of the raven". - The phrase: "mounting the abilities of the Son of Heaven" qualifies the term neng, 能. The eminence and wisdom of the Son of Heaven is inferior when compared with the "abilities" of Heaven related to dynastic persons, they be obedient or disobedient.

- 22) Verse 3: The k'i, KGSR 443 o and in related terms: n, t-v, "pray, beg", is integrated into the public rituals. The "jan wu wei chī - as yet not known" might refer to Mo's information about contemporary rituals, while he in the following sentences exclusively takes the historic aspect.
- 23) Verse 4: Fo, p.322, note 1, has no right to make the gloss hsün a substitute for sün, KGSR 462 f. To me "gradually" qualifies "to know the Way of Heaven". - Obviously the quotation from the Odes is problematic. It reads following Sth Bulletin 16, 1944, Karlgren p.129: Siao ya, Siao Ming: Ming, ming, Shan T'ien, chao lin hia t'u - "Bright is the High Heaven, it shines down on the earth below". - "Great in guidance": Among the ways to translate "religious" terms one might observe the gloss wei, 維, KGSR 575 o, "to tie, bind together, guiding rope of a net, guiding principle, rule." Cf MD, 719 and 6896 泉教. Fo, p.322, note 3 and Index p.42, note 5: There seems to be a reason to read kan, 于, instead of fu 夫, "concerning". But fu can also mean "as to", cf KGSR, 101 a.
- 24) Verse 4: As for ch'u, KAD 1255, the semantics are based on a "picture of a flower coming out in blossom". Ch'u (ts'u) being a phonetic in a group of characters still retains its "logographic" function. Cf to this as a matter of principle KAD, p.17; ".....reason.....that the phonetic should in the same time help to express the meaning", as e.g. in KAD 1255 the cosignific element of ch'u in suei, "evil, evil influence". A shī, 示, this is which has to be ch'u, 出, "expelled". - Kün is used in an inclusive sense, possibly indicating a change in attitude towards centralized authority.
- 25) Verse 5: Index notes 6 and 7. Why were corrections made here and not already on line 10, which has the same phrases? - With a pictorial quality represented by a character as by ying, 營, KAD 286 and KGSR 844 f, the translation given certainly could be improved by some "colouring" beyond "work" as Fo does on p.322. The graph has tripled lights to make prolonged work possible even at night-time (?) and a doubled wall to improve the defences in all directions. I wish to raise the problem of literalness. Admittedly the concern for the closeness to the textual single details in characters employed might endanger the intention of the translator to underline the general type of literary genre. This problem is genuine in handling any type of Chinese literature. Whatever the choice of method the translator will be unsatisfied, not to speak about his "better informed" censors. With the three chapter versions of Mo Ti covering the same subject the difficulties are obvious (to the translators), as the possibly differing oral traditions in the schools emphasised individual preferences of the leaders, e.g. a concern for a "true, verba-

tim tradition", for an epic broadening and "colour", for the concise and laconic phrasing to promote courage and decision in planned civil, diplomatic or martial practise or pointed sophistication of themes and distinct verbalization. To this comes the possible existence of written documentation, in parts, in certain quantity, or in the form of taken down notes of importance and eventually the submission of delivered or demanded traditional material, oral and/or written, in the genre and type of script requested at the time of the composition of a Memorial to the Throne. Thus translation is subjected to "conditions". Verse 10 exemplifies the "free text" type of literature, characterized by the occasional way in which cardinal glosses appear, just "en passant", with no particular emphasis beyond the "weight" of the gloss itself. E.g. the phrase: "...have the Way", the tao, i.e. to have something important to teach. (KAD 978: tao, "a human head: person on his way, "walking". Also in the use of tē, KAD 981, "straight" with "heart", enlarged by "a left foot step, i.e. virtue. - In verse 5 Mo Ti touches the "five relations", which in dominating Confucian tradition have been defined as "standards" for human relationship. In Mo Ti texts, these relations are not established in terms of technical terminology. Thus hui and chung are irregulars as well as the standard verbs for the relation father-son, which apply also to the relation elder and younger brother (tz'u, hsiao). Cf to this KAD 985 concerning the verbal function of t'i, "to practise the duty of a younger brother" and nr.163, hsiung, "the person with speaking authority towards the younger one." Cf also Mo Ti, chapter 14 where the standard descriptions are given regarding persons in their relationships. The functions and attitudes in between these persons are verbalized in a great variety, which covers also terms for negative attitudes. This done, Mo Ti brings all meaning-elements together only to make the terms "love and non-love" cover the whole complex of meaning just as the complex of human relations are summarized in the term "man". - The phrase wei wu ming with the first character probably to be read as suggested in the Index: 惟, presents some difficulty. I interpret the wei as: "with the exclusion of everything else". i.e. "only", the wu as an emphasis: "aware of the necessary understanding" (and the hu as in KGSR 55 a prepositional function: "in, falling in with the purpose....")

- 26) Verse 6: Mei fails to observe (p.143) that the relation Son of Heaven and feudatory princes - officials is discussed particularly in this text. The t'ien-hia-concept applies also to the Son of Heaven. Considered from below by the people the relation Son of Heaven-princes (in the feudatory

territories) is a particular relation. The people and the officials could be considered as living "under Heaven" with the Son of Heaven as "Heaven". Thus distinctions are important, least the Son of Heaven be identified with "Heaven". But Mo underlines the particular relation of Son of Heaven and the officials. They are both "above" the people. It has bad consequences for the people, if this particular relationship is disturbed by irregularities from the side of the officials as the people must suffer by this and this is reported upwards - as it must be reported. A critical dilemma arises. Even if the idea of "mandate" does not apply to government below the Son of Heaven, the system of "identification with the superior" has critical consequences for any level of public service, which falls short of righteousness and benefit. The matter of right to promote rebellion has its support in the duty of every administrative body to give moral support "upwards" or to advise against promotion and for degradation or punishment. Owing to the importance for the whole structure of officialdom that these procedures were kept up without fail the particular relation of the Son of Heaven and the feudatory authorities is emphasized in this textual section. The pattern is taken from the relation of Heaven and What-is-under-Heaven with no other comparisons made.

- 27) Verse 6: The translation "hold" tries to connect with etymological and semantic data in KAD 249, 250, 251, *iu*, "right hand", *iu*, "right hand, honour, assist" and cognates like *yu*, "friend", in a phonetic capacity in *yu*, "have, exist", *k'iu*, "fur, search, aim at, beg, entreat". Cf also 407, character *iu* (249) and a picture of a tail (hair, fur), *iu*, "give the right hand, aid assist, protect", esp. Heaven's protection. Interesting is also *iu*, "wide, deep, broad-minded, lenient, forgive". The material qualified the concept of Heaven and "his" functions.
- 28) Verse 6: Index character in note 2) (p.43, line 23) is unreadable. In Pi Yuan it reads *p'i*, , "compare". Translated "in comparison".
- 29) Verse 6: "Civil servants": I'm inclined here to follow Fo (p.323, note 4) reading:
- 30) Verse 6: It is worthwhile to observe that *siang* has not only an adverbial function, "mutually etc." As a verb it means "look at, assist, aid". Cf also KGSR 731 d, "think, imagine" and the graph "eye and tree".
- 31) Verse 6: In the phrase *tsiang wu yi yi ts'ī* it does not seem necessary to read with Fo , instead of , "stop, dismiss, abstain from" thus "not but seeing the likeness."
- 32) Verse 7: "Enmesh" refers to the "net"-element in "suai", KAD 922, 1137.
- 33) Verse 7: For diverse "miseries" cf huo, KAD 435, 437 (*kua*, skeleton), nr.161: hiung (man falling with his legs upwards into a "pit", nr. 1255: suei, (a supernatural phenomenon which has to be expelled), therefore

，出，nr.1049: tsi, "disease caused by 矢, a shot, yi 902, "pestilence": the "beater", who is a killing sickness, nr.1092, tsī, "new-broken ground, obstructed by 𡿨, "stream", showing inundated fields, nr.530: li, in KGSR nr.532 a) "offense" (dog, sneaking out through the door. In the translation I have tried here and in other cases to observe the pictograph elements with the risque (mentioned above) of giving the impression, that the literary genre represented in the text is marked by lively suggestion and modulation. On the other side it would be wrong never allude to the not only "embarras" but still more "de richness" almost exploding in face of the reader of any text to be interpreted, the longer the more so. I would beyond this underline that the vocabulary chosen by Mo Ti shows his inclination towards exemplifications taken from the medical field of study.

- 34) Verse 7: One of the peculiarities of this chapter 27 is the reference not only to the Way but also to yin and yang. See KAD 274: Jin, "darkness", i.e. presence, of clouds, 云, character enlarged by fou, 阜, "a mound, plenty". Wei Chu-hsien of Hong Kong, Introduction, p.108, finds in the last character "steps cut into the side of a steep hill, fell or mound, scaling ladder. - KAD nr.214: Iang, "brightness", morning, 旦, and, 勿, said to represent the rise of the sun, the graph enlarged by the same character as in nr.274, having plenitas or fulness and abundance in common.
- 35) Verse 8: Fou siang, ill -omened, I look upon as a "ritualistic" term. A person being "wrong" lives beyond the "sacrificial balance and harmony."- yüe (jo) seems out of place, if one cannot consider it a "resumptive conjunction, cf Dobson, p.365 "then". - Shī, serve, is here used to characterize relationships in several aspects. Mo demonstrates also here that he inspite of his knowledge about standardized ways of describing attitudes in particular relationships (wu lun) does not feel obliged to repeat those. He rather reduces numbers of relationships and glosses used to describe attitudes in such relationships, as in this case shī represents all other functional terms. - With Fo, Couvreur and Tosaki a kiao is preferable for k'iao (k'i), if the "slap from the side" -meaning of the last character cannot qualify some element in the meaning of suei, KGSR 526 d, e.g. that of "path between waters" or "channel, cf also 526 a. A term like "channel" would come close to Fo:s suggested translation: "Suchen, sich bemühen vollenden, fördern." To "channel" might imply the "slapping up from the side", patching the sides of a dike (in e.g. Tungting fu or along the Yellow river). - In the same phrase there is no reason, as in Index, note 7, to use ming for wu. In the context the conditions of man are described by all sorts of existing "things" and what happens to them. - The emendation of wei in Fo, p.325, note 4, "mit Ausg.

W and M., is acceptable. Index, note 9, should have been satisfied with the wei it already has in the text.

- 36) Verses 9-10: Yi, Index, note 10, character out, but it could remain, meaning "employ" and thus joined with li. - For the semantic field of li cf KGSR 858 a, e, h, i and KAD 537. - Lei. Cf theory of Fo p.325, note 8. - Tsei KGSR 907, "murderer etc.": One feels tempted to refer this character to the foregoing sentence: "usurpers and murderers", but that would destroy the rhythm of that sentence. Not following the more adventurous suggestions of Fo, p.326:3, one rather takes it for granted like Mei, p.145 and Wa, p.88 that the character is fu, 賦, "to distribute". There is a chance that the gloss could mean "to tax", as farmers might be forbidden to prospect for metals or to hunt. But the context does not make this suggestion quite necessary. - Fo, p.326, note 6: The difficulty lies in the position of tsī in the sentence. Mei and Wa say "no response". The reader had better accept the reading as "hard" without making forced correctures. The general sense of the sentence seems still to be at least imaginable. - The repeated use of jen joined to siang should be observed in this chapter. "Humanism" is often read into the gloss jen. With Mo Ti it is "ill-omened" not to realize that "man is posed between Heaven and Earth." Owing to the juncture of jen and siang in a phrase both terms are guarded against a possibly "secularized" tendency in interpretation. By this statement nothing has yet been said whether a contraposition of "secular and sacred" is meaningful while reading texts by Mo Ti.
- 37) Verses 9-10: Yü fou siang - for yü cf KGSR 83 and KAD 1319, yü with "hand over" and wu, i.e. "take away". - I follow Fo who thinks that a 殺, has been dropped in the sentence. - : I follow the text in Index, not the note, 2. Mei does not translate shuo.
- 38) Verse 11: As to the meaning of chien, sometimes by translators, as e.g. Alexandra David, given to mean "universal", reference is made by me to a gloss like KGSR, 227 c, 圓, yüan. If a word like "universality" is used to characterize concepts of Mo Ti, one had better not forget that such an universality is "qualified", however much patterned by a concept about the "universe". With reference to the Sage Kings, as the text goes, the concept applies to the meaning of "the classical", in Swedish "patinerad allmängiltighet", a general validity with the patina of bronzes and with the virtue of established fame. - The Book of Odes: Cf Mei, p.147, note 1, which refers to the rendering of Legge, The Chinese Classics, vol. IV, p.454, ed. 1899, p.392. See also Karlgren: The Book of Odes, MFEA, STH, 1950, Huang yi, p.196. - "Thus one can know" ...:

Cf Fo, p.328, note 3. I rather follow the reading in edition Wang Yin - tschih, who conforms with the reading in the last sentence of next verse.

(Index: Chapter 28)

- 39) Verse 1: "Understand": Fo, note 3: "Einsichtsvoll im kleinen, das Kleine verstehen". Measured by manifold varieties of things or issues, which Mo Ti in the same verse exemplifies by naming two issues, there might be besides small issues a variety of great issues. But there is according to Mo Ti only one great issue. Many think that as they know many minor matters or things, they know all that matters. They do not know that with understanding just one thing the minor things get a perspectivity, which they did not have until the one, greater thing or issue was known. - T'ien hia, cf Fo, 331, note 5, over-emphasizes the "geo-political" sense of t'ien hia. With the gloss "serve" in the sentence the "localization" has a liturgical sense.
- 40) Verse 3: The corrections in Index, line 13, cannot be accepted. The very point is to stress the relation between Heaven and the Son of Heaven. As the sentence does not seem complete, the emendation made in Fo, p.332, note 5, seems to be reasonable.
- 41) Verse 4: Fo, p.333, note 1: The fu-gloss does not fit in here. It had better be replaced by a sui, "evil forces". - Prayers of Heaven: The glosses for prayer, tao ch'i, are quite enough. Fo, note 2, introduces without cause a 祠 .
- 42) Verse 4: Fo, p.333, note 5: Fo makes all difficult for himself by translating: "...Daher, dass er von allen gespeist wird." "Er" is Heaven and Fo means that Mo Ti intends to explain the "causes" for the impartial love of Heaven. The cause is that Heaven is fed by men. "Er ist also genau so auf seinen Nutzen bedacht wie die Menschen, und seine Liebe ist durchaus egoistisch." Fo has produced a book counting 638 pages. If this small note had not been there, the better for the whole. Owing to the overwhelming merits of Fo proverbs like the following shall not be used: "Little strokes fell great oaks" or "A small leak will sink a great ship." The remedy is to translate chī in the sentence on line 19 thus: "By looking at impartiality shown in the way they are fed"...., i.e. men everywhere, not Heaven. The theme which is: The obedience to the will of Heaven, is as much a theme on mutuality and reciprocity. This is the content of the last sentence of the verse: "As it still is, Heaven brings impartially all under the sky together in a unit and supplies the food for livelihood and sacrifice to be received by him again". With this I understand the matter of giving impartial love to men everywhere. -

There is no foundation for Fo in note 6 to read k'ü or hü for ling. I have translated ling as "secret", KGSR 836 i, ("supernatural" etc.).

- 43) Verse 5: Fo, page 334, note 1, seems to repent the statement of the egoism of Heaven by: "Der Himmel liebt die Menschen nicht nur um der Opfergaben, sondern um ihrer selbst willen". The text often corrects occasional and mistaken interpretations. Fo delights in keeping the gloss wu, "materielle Güter." - Fo, note 3. Index fills in its text the lacuna, which Fo requires: sha yi fou ku che pi yu yi.
- 44) Verse 7: Fo, note 5: Against Fo I would claim that the subject discussed not is "die Stimmung des Volkes". Wang understands that the hou and p'ie is related to the deeds of Heaven. But why has he felt that the p'ie has to be exchanged into a pien, "everywhere, whole"? Mo Ti qualifies the love of Heaven by the terms hou, "generous" and p'ie, "distinctive". This is in his mouth not a contradiction, in spite of the fact that to him p'ie also has a bad sense of "partiality" contra chien, "non-partiality". When hou and p'ie are combined the sense of p'ie is "distinctive" contra "general, non-individualized". Mo Ti had this in mind, when he uses chien to express the total concern of Heaven for all men. But this does not contradict his concern for "one killed, who is innocent". The individual (finitum) has a capability for containing the general or universal (infinitum). Universal and "graded" love is no contradiction in the mind of Mo Ti and the claim of Mencius to know the excellency of "graded" love, while Mo Ti is heretical with his "universal" love and at variance with accepted views, is a deplorable overstatement with dire consequences for the position of Mo Ti in the history of Chinese thought.
- Fo, page 335, note 1: i fa ye ... Sun I-jang considers the three glosses as a fracture and makes a reconstruction with reference to Chapter 9, Exaltation of the Virtuous, Mei, p.44, line 25: "Parents of the people". The phrase can be understood even without this reconstruction.
- 45) Verse 8: Cf Fo, p.335, note 3. Shu, KGSR 1224 s, I take as an adverb, "jointly".
- 46) Verse 14, Index 47,28:47-50. In this paragraph a reference is made to Alfred Forke, op.cit. chapters 52-71 with German titles. These are here translated: Chapter 52: Precautionary measures for the defence of the city-wall gates, 53: Repelling attacks from embankments, 56: Defence against warriors on ladders, 58: Defence by control of fortress water - (conditions), 61: Preparing the contra-attack, 62: Defence against mine warfare, 63: To fend off "termite"-attacks, 68: To counteract the foe by rituals, 70: Orders and instructions, 71: Other forms of defence-measures.

- 47) Verse 16: Fo, p.338, note 8, considers concerning jen and yi that jen yi "gilt hier als ein Begriff, daher steht die Negation nur einmal". But on Index, line 52, there are two negations. I hold that in Mo Ti:s vocabulary "ideas and notions" like "love and righteousness" are distinct and established, while the gloss jen is not in the same way established, at least not to such a degree that it could make yi qualify jen. They do not "make ein Begriff". The negation fou would then have a capacity to cover the two "ideas" without invalidating their distinctions. - Fo, note 2, p.339: The gloss untraceable. My interpretation differs somewhat from Fo.
- 48) Verse 17: Index, line 60, cha ko, KGSR, 46 j, "to pull out". For ko cf KGSR, 766 z. The action consists in pulling out from hiding children and women, who do not resist, which element Fo in p.340, note 1 overlooks. But the ko tells about a resistance put up by defenders. - Index, line 62 repeats the case of an innocent man being killed.
- 49) Verse 19. Fo, p.341, note 7, makes properly a correction with reference to Shī Ching, Ta Ya. Cf Mei, p.159, note 2 and p.147, note 1.

VIII. ABBREVIATIONS

1. Words and phrases

a.a.	as above
a.o.	and others
a.t.	according to
auth.	remark by the author as interpreter
cf	collate, compare, consult
char.	word (Boodberg) engraved or written
e.g.	exempli gratia, read:for instance
etc.	et cetera
et al.	et alii, and others
f.i.	for instance
gn + nr.	general note
i.e.	id est
MAWF	metaphoric associative word-field
mn + nr.	marginal note
op. cit.	in the volume quoted
pn + nr.	paginal note
()	paranthesis, brackets or curves, a clause or glosses in a sentence, that is grammatically complete without it, but improves the reading
phon.	phonetic
sign.	signific (Karlsgren), "radical", ideograph
tr.	author or other translators
/ /	square, to give a fuller information about a translated sentence
ut sup.	ut supra, as above
v.vv.	a short division of the textual composition, a natural group of component sentences, the constitutive parts in the composition of translated texts
CA	Corrigenda et Addenda (PS)

2. Monographies

Fo	Forke, Alfred, Me Ti, des Sozialethikers unter seiner Schüler philosophische Werke
Fung	Fung Yü-lan, A history of Chinese Philosophy
K ReI	Karlsgren, Bernhard, Religion i Kina, Antiken
LTC	Legge, James, The texts of Confucianism, III
Mei	Mei Yi-pao, The ethical and political works of Motse
Mei XX	Mei-Yi-pao, Motse, Probsthain, XX
Wa	Watson, B. Basic writings of Motzu

3. Dictionaries and Periodicals

CL	Cavallin, Chr., Latinsk skolgrammatik
CDC	Couvreur, F.S., Dictionnaire classique de la langue Chinoise
DP	Dobson, W.A.C.H., A Dictionary of the Chinese Particles
CSD	Funk & Wagnall, College Standard Dictionary
GCED	Giles, H.A., Chinese-English Dictionary
INDEX	Harvard-Yenching Institute Sinological Index Series, Nr.21
KAD	Karlgren, Bernhard, Analytic Dictionary of Chinese and Sino-Japanese
KGS	Karlgren, Bernhard, Grammata Serica
KGSR	Karlgren, Bernhard, Grammata Serica Recensa
MCED	Matthews, R.H., A Chinese-English Dictionary
RGDW	Rost, V.C.F., Griechisch-Deutsches Wörterbuch
RS	Rüdenberg - Stange, Chinesisch-Deutsches Wörterbuch
RTh	Roget's Thesaurus of the English language
WIII	Webster's Third New International Dictionary
Wei	Wei Chü-hsien, Literate in Chinese

Periodicals

AO	Acta Orientalia, Munksgaard, Copenhagen, redigenda curavit Sören Egerod, 1922
BFEA	The Museum of Far Eastern Antiquities, Bulletin, 1929 -, Stockholm
BSOAS	Bulletin of the School of Oriental and African studies, London
CF	Ching Feng, Published by the Christian Study Center on Chinese Religion and Culture, Tao Fong Shan, Shatin, N.T., Hong Kong
FEQ	The Far Eastern Quarterly, 1941 -, New York
IS	Lust, John, Index Sinicus, 1920-1955, Cambridge
JAS	The Journal of Asian Studies, 1956 -, (Volume 1962:Bibliography). New York
JAAS	Journal of Asian and African Studies, 1966 -, Toronto
NA	Kerner, Robert, Northeastern Asia, 1939 -, Berkeley
NAAB	New Asia Academic Bulletin, 1978, Hong Kong
RBS	Revue Bibliographique de Sinologie, 1955 -, Paris
RM	Renaissance Monthly, The China Academy, Yangmingshan, Taiwan, Republic of China. Wen Yi Fu Hsing
Sin M	Editorial Board of the "Sinological Monthly, The China Academy, Hua Kang, Yangmingshan, Taiwan, Republic of China, XXX Fa Hsueh Yüeh K
Spv B	Språkliga bidrag, 1951 -, Lund
TB	T'oung Pao, 1914 -, Leiden
ZDAG	Zeitschrift der Deutschen Morgenländischen Gesellschaft

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(1) 奧連著. 湯清譯. 勝利的基督.

(2) 比領著. 萬華清, 薛耕南譯. 身分論. 附註解.

(3) 畢允國著. 聖餐禮. 萬華清, 薛耕南譯.

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